



The Synod Of Dort

1618-1619

David Clarke

THE SYNOD OF DORT 1618-1619

CANONS OF DORT

The word canon refers to a rule, like a rule in grammar, or mathematics.

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The Synod of Dort (also known as the Synod of Dordt or the Synod of Dordrecht) was an international Synod held in Dordrecht in 1618–1619, by the Dutch Reformed Church, to settle a divisive controversy initiated by the rise of Arminianism.



The Synod of Dort. The Arminians are seated at the table in the middle.

The first meeting was on 13 November 1618 and the final meeting, the 180th, was on 29 May 1619. Voting representatives from eight foreign Reformed churches were also invited.

Dort was a contemporary English term for the town of Dordrecht (and it remains the local colloquial pronunciation).

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Jacobus Arminius

Jacobus Arminius (10 October 1560 – 19 October 1609), the Latinized name of Jakob Hermanszoon, was a Dutch theologian from the Protestant Reformation period whose views became the basis of Arminianism and the Dutch Remonstrant movement.

He served from 1603 as professor in theology at the University of Leiden and wrote many books and treatises on theology.

Following his death, his challenge to the Reformed standard, the Belgic Confession, provoked ample discussion at the Synod of Dort, which crafted the five points of Calvinism in response to Arminius's teaching.

After the death of Jacob Arminius his followers presented objections to the Belgic Confession and the teaching of John Calvin, Theodore Beza, and their followers. These objections were published in a document called The Remonstrance of 1610, and the Arminians were therefore also known as Remonstrants. They taught conditional election on the basis of foreseen faith, unlimited atonement, resistible grace, and the possibility of lapse from grace. The opposing Calvinists or Gomarists, led by Franciscus Gomarus of the University of Leiden, became known as the Contra-Remonstrants.

The Arminians were accused of propagating false doctrine and perceived as ready to compromise with the Spanish, whereas the Dutch Calvinists were not, so Arminianism was considered by some to be not only theologically unsound but also political treason; in 1617–8 there was a pamphlet war and Francis van Aarssens expressed the view that the Arminians were working for Philip IV of Spain.[3] Planning for a National Synod was begun by Adriaan Pauw in March 1618.[4] Before that, there had been a debate as to whether the synod should be national, as the Contra-Remonstrants wished, or provincial for Holland, as the Remonstrants argued. This decision was worked out in 1617, with outside input from the English ambassador Dudley Carleton.[5]

The third of our Doctrinal Standards is the Canons of Dort, also called the Five Articles Against the Remonstrants. These are statements of doctrine adopted by the great Reformed Synod of Dortrecht in 1618-1619. This Synod had a truly international character, since it was composed not only of the delegates of the Reformed Church of the Netherlands but also of twenty-seven delegates from foreign countries.

The Synod of Dortrecht was held in view of the serious disturbance in the Reformed Church by the rise and spread of Arminianism. Arminius, a theological professor at the University of Leyden, departed from the Reformed faith in his teaching concerning five important points. He taught conditional election on the ground of foreseen faith, universal atonement, partial depravity, resistible grace, and the possibility of a lapse from grace. These views were rejected by the Synod, and the opposite views were embodied in what is now called the Canons of Dort or the Five Articles Against the Remonstrants. In these Canons the Synod set forth the Reformed doctrine on these points, namely, unconditional election, limited atonement, total depravity, irresistible grace, and the perseverance of the saints.




Each of the Canons consists of a positive and a negative part, the former being an exposition of the Reformed doctrine on the subject, and the latter a repudiation of the corresponding Arminian error. Although in form there are only four chapters, occasioned by the combination of the third and fourth heads of doctrine into one, we speak properly of five Canons, and the third chapter is always designated as Chapter III-IV. All officebearers of our Church are required to subscribe to these Canons as well as to the Confession of Faith and the Heidelberg Catechism.

PERSONAL NOTE FROM THE AUTHOR

When seeking to fulfill call to an evangelical mission to the Jails of the Philippines, in particular News Bilibid Maximum Security Compound one of our team members expressed his view the hard Calvinism, a term used by him stopped evangelism. This author seek to show this view of the doctrines of grace is not true and an error of those how are uneducated in the history of the Christian Church.

Please view the enclosed Youtube video's and judge for your self if Calvinism is the enemy of evangelical work.

PERSONAL NOTE FROM THE AUTHOR
YOUTUBE VIDEO'S

	Trojan Warriors Part 1 The Beginnings David Clarke
Part 1 The Beginnings	CLICK TO VIEW
	Trojan Warrior Part 2 The Vision David Clarke
Part 2 The Vision	CLICK TO VIEW
	Trojan Warriors Part 3 Our Doctrinal Foundation David Clarke
Part 3 Our Doctrinal Basis	CLICK TO VIEW

FIRST HEAD OF DOCTRINE**DIVINE ELECTION AND REPROBATION****ARTICLE 1**

As all men have sinned in Adam, lie under the curse, and are deserving of eternal death, God would have done no injustice by leaving them all to perish and delivering them over to condemnation on account of sin, according to the words of the apostle: That every mouth may be stopped, and all the world may be brought under the judgment of God (Rom. 3:19). And: For all have sinned, and fall short of the glory of God (Rom. 3:23). And: For the wages of sin is death (Rom. 6:23).

ARTICLE 2

But in this the love of God was manifested, that He sent his only begotten Son into the world, that whosoever believeth on him should not perish, but have eternal life (1 John 4:9; John 3:16).

ARTICLE 3

And that men may be brought to believe, God mercifully sends the messengers of these most joyful tidings to whom He will and at what time He pleases; by whose ministry men are called to repentance and faith in Christ crucified. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? (Rom. 10:14-15).

ARTICLE 4

The wrath of God abides upon those who believe not this gospel. But such as receive it and embrace Jesus the Saviour by a true and living faith are by Him delivered from the wrath of God and from destruction, and have the gift of eternal life conferred upon them.

ARTICLE 5

The cause or guilt of this unbelief as well as of all other sins is no wise in God, but in man himself; whereas faith in Jesus Christ and salvation through Him is the free gift of God, as it is written: By grace have ye been saved through faith; and that not of yourselves, it is the gift of God (Eph. 2:8). Likewise: To you it hath been granted in the behalf of Christ, not only to believe on Him, etc. (Phil. 1:29).

ARTICLE 6

That some receive the gift of faith from God, and others do not receive it, proceeds from God's eternal decree. For known unto God are all his works from the beginning of the world (Acts 15:18, A.V.). Who worketh all things after the counsel of his will (Eph. 1:11). According to which decree He graciously softens the hearts of the elect, however obstinate, and inclines them

to believe; while He leaves the non-elect in His just judgment to their own wickedness and obduracy. And herein is especially displayed the profound, the merciful, and at the same time the righteous discrimination between men equally involved in ruin; or that decree of election and reprobation, revealed in the Word of God, which, though men of perverse, impure, and unstable minds wrest it to their own destruction, yet to holy and pious souls affords unspeakable consolation.

ARTICLE 7

Election is the unchangeable purpose of God, whereby, before the foundation of the world, He has out of mere grace, according to the sovereign good pleasure of His own will, chosen from the whole human race, which had fallen through their own fault from their primitive state of rectitude into sin and destruction, a certain number of persons to redemption in Christ, whom He from eternity appointed the Mediator and Head of the elect and the foundation of salvation. This elect number, though by nature neither better nor more deserving than others, but with them involved in one common misery, God has decreed to give to Christ to be saved by Him, and effectually to call and draw them to His communion by His Word and Spirit; to bestow upon them true faith, justification, and sanctification; and having powerfully preserved them in the fellowship of His Son, finally to glorify them for the demonstration of His mercy, and for the praise of the riches of His glorious grace; as it is written: Even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved (Eph. 1:4-6). And elsewhere: Whom he foreordained, them he also called: and whom he called, them He also justified: and whom he justified, them he also glorified (Rom. 8:30).

ARTICLE 8

There are not various decrees of election, but one and the same decree respecting all those who shall be saved, both under the Old and the New Testament; since the Scripture declares the good pleasure, purpose, and counsel of the divine will to be one, according to which He has chosen us from eternity, both to grace and to glory, to salvation and to the way of salvation, which He has ordained that we should walk therein (Eph. 1:4, 5; 2:10).

ARTICLE 9

This election was not founded upon foreseen faith and the obedience of faith, holiness, or any other good quality or disposition in man, as the prerequisite,

cause, or condition on which it depended; but men are chosen to faith and to the obedience of faith, holiness, etc. Therefore election is the fountain of every saving good, from which proceed faith, holiness, and the other gifts of salvation, and finally eternal life itself, as its fruits and effects, according to the testimony of the apostle: He hath chosen us (not because we were, but) that we should be holy, and without blemish before him in love (Eph. 1:4).

ARTICLE 10

The good pleasure of God is the sole cause of this gracious election; which does not consist herein that out of all possible qualities and actions of men God has chosen some as a condition of salvation, but that He was pleased out of the common mass of sinners to adopt some certain persons as a peculiar people to Himself, as it is written: For the children being not yet born, neither having done anything good or bad, etc., it was said unto her (namely, to Rebekah), The elder shall serve the younger. Even as it is written, Jacob I loved, but Esau I hated (Rom. 9:11- 13). And as many as were ordained to eternal life believed (Acts 13:48).

ARTICLE 11

And as God Himself is most wise, unchangeable, omniscient, and omnipotent, so the election made by Him can neither be interrupted nor changed, recalled or annulled; neither can the elect be cast away, nor their number diminished.

ARTICLE 12

The elect in due time, though in various degrees and in different measures, attain the assurance of this their eternal and unchangeable election, not by inquisitively prying into the secret and deep things of God, but by observing in themselves with a spiritual joy and holy pleasure the infallible fruits of election pointed out in the Word of God - such as, a true faith in Christ, filial fear, a godly sorrow for sin, a hungering and thirsting after righteousness, etc.

ARTICLE 13

The sense and certainty of this election afford to the children of God additional matter for daily humiliation before Him, for adoring the depth of His mercies, for cleansing themselves, and rendering grateful returns of ardent love to Him who first manifested so great love towards them. The consideration of this doctrine of election is so far from encouraging remissness in the observance of the divine commands or from sinking men in carnal security, that these, in the just judgment of God, are the usual effects of rash presumption or of idle and wanton trifling with the grace of election, in those who refuse to walk in the ways of the elect.

ARTICLE 14

As the doctrine of divine election by the most wise counsel of God was declared by the prophets, by Christ Himself, and by the apostles, and is clearly revealed in the Scriptures both of the Old and the New Testament, so it is still to be published in due time and place in the Church of God, for which it was peculiarly designed, provided it be done with reverence, in the spirit of discretion and piety, for the glory of God's most holy Name, and for enlivening and comforting His people, without vainly attempting to investigate the secret ways of the Most High (Acts 20:27; Rom. 11:33-34; 12:3; Heb. 6:17-18).

ARTICLE 15

What peculiarly tends to illustrate and recommend to us the eternal and unmerited grace of election is the express testimony of sacred Scripture that not all, but some only, are elected, while others are passed by in the eternal decree; whom God, out of His sovereign, most just, irreprehensible, and unchangeable good pleasure, has decreed to leave in the common misery into which they have wilfully plunged themselves, and not to bestow upon them saving faith and the grace of conversion; but, permitting them in His just judgment to follow their own ways, at last, for the declaration of His justice, to condemn and punish them forever, not only on account of their unbelief, but also for all their other sins. And this is the decree of reprobation, which by no means makes God the Author of sin (the very thought of which is blasphemy), but declares Him to be an awful, irreprehensible, and righteous Judge and Avenger thereof.

ARTICLE 16

Those in whom a living faith in Christ, an assured confidence of soul, peace of conscience, an earnest endeavor after filial obedience, a glorying in God through Christ, is not as yet strongly felt, and who nevertheless make use of the means which God has appointed for working these graces in us, ought not to be alarmed at the mention of reprobation, nor to rank themselves among the reprobate, but diligently to persevere in the use of means, and with ardent desires devoutly and humbly to wait for a season of richer grace. Much less cause to be terrified by the doctrine of reprobation have they who, though they seriously desire to be turned to God, to please Him only, and to be delivered from the body of death, cannot yet reach that measure of holiness and faith to which they aspire; since a merciful God has promised that He will not quench the smoking flax, nor break the bruised reed. But this doctrine is justly terrible to those who, regardless of God and of the Saviour Jesus Christ, have wholly given themselves up to the cares of the world and the pleasures of the flesh, so long as they are not seriously converted to God.

ARTICLE 17

Since we are to judge of the will of God from His Word, which testifies that the children of believers are holy, not by nature, but in virtue of the covenant of grace, in which they together with the parents are comprehended, godly parents ought not to doubt the election and salvation of their children whom it pleases God to call out of this life in their infancy (Gen. 17:7; Acts 2:39; 1 Cor. 7:14).

ARTICLE 18

To those who murmur at the free grace of election and just severity of reprobation we answer with the apostle: Nay but, O man, who art thou that repliest against God? (Rom. 9:20), and quote the language of our Saviour: Is it not lawful for me to do what I will with mine own? (Matt. 20:15). And therefore, with holy adoration of these mysteries, we exclaim in the words of the apostle: O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord, or who hath been His counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him are all things. To him be the glory for ever. Amen (Rom. 11:33-36).

REJECTION OF ERRORS

The true doctrine concerning election and reprobation having been explained, the Synod rejects the errors of those:

PARAGRAPH 1

Who teach: That the will of God to save those who would believe and would persevere in faith and in the obedience of faith is the whole and entire decree of election unto salvation, and that nothing else concerning this decree has been revealed in God's Word.

For these deceive the simple and plainly contradict the Scriptures, which declare that God will not only save those who will believe, but that He has also from eternity chosen certain particular persons to whom, above others, He will grant, in time, both faith in Christ and perseverance; as it is written: I manifested thy name unto the men whom thou gavest me out of the world (John 17:6). And as many as were ordained to eternal life believed (Acts 13:48). And: Even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love (Eph. 1:4).

PARAGRAPH 2

Who teach: That there are various kinds of election of God unto eternal life: the one general and indefinite, the other particular and definite; and that the latter in turn is either incomplete, revocable, non-decisive, and conditional, or complete, irrevocable, decisive, and absolute. Likewise: That there is one

election unto faith and another unto salvation, so that election can be unto justifying faith, without being a decisive election unto salvation.

For this is a fancy of men's minds, invented regardless of the Scriptures, whereby the doctrine of election is corrupted, and this golden chain of our salvation is broken: And whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified (Rom. 8:30).

PARAGRAPH 3

Who teach: That the good pleasure and purpose of God, of which Scripture makes mention in the doctrine of election, does not consist in this, that God chose certain persons rather than others, but in this, that He chose out of all possible conditions (among which are also the works of the law), or out of the whole order of things, the act of faith which from its very nature is undeserving, as well as its incomplete obedience, as a condition of salvation, and that He would graciously consider this in itself as a complete obedience and count it worthy of the reward of eternal life.

For by this injurious error the pleasure of God and the merits of Christ are made of none effect, and men are drawn away by useless questions from the truth of gracious justification and from the simplicity of Scripture, and this declaration of the apostle is charged as untrue: Who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal (2 Tim. 1:9).

PARAGRAPH 4

Who teach: That in the election unto faith this condition is beforehand demanded that man should use the light of nature aright, be pious, humble, meek, and fit for eternal life, as if on these things election were in any way dependent.

For this savours of the teaching of Pelagius, and is opposed to the doctrine of the apostle when he writes: Among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest; but God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in kindness towards us in Christ Jesus; for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory (Eph. 2:3-9).

PARAGRAPH 5

Who teach: That the incomplete and non-decisive election of particular persons to salvation occurred because of a foreseen faith, conversion, holiness, godliness, which either began or continued for some time; but that the complete and decisive election occurred because of foreseen perseverance unto the end in faith, conversion, holiness and godliness; and that this is the gracious and evangelical worthiness, for the sake of which he who is chosen is more worthy than he who is not chosen; and that therefore faith, the obedience of faith, holiness, godliness, and perseverance are not fruits of the unchangeable election unto glory, but are conditions which, being required beforehand, were foreseen as being met by those who will be fully elected, and are causes without which the unchangeable election to glory does not occur.

This is repugnant to the entire Scripture, which constantly inculcates this and similar declarations: Election is not of works, but of him that calleth (Rom. 9:12). And as many as were ordained to eternal life believed (Acts 13:48). He chose us in him before the foundation of the world, that we should be holy (Eph. 1:4). Ye did not choose me, but I chose you (John 15:16). But if it is by grace, it is no more of works (Rom. 11:6). Herein is love, not that we loved God, but that he loved us, and sent his Son (1 John 4:10).

PARAGRAPH 6

Who teach: That not every election unto salvation is unchangeable, but that some of the elect, any decree of God notwithstanding, can yet perish and do indeed perish.

By this gross error they make God to be changeable, and destroy the comfort which the godly obtain out of the firmness of their election, and contradict the Holy Scripture, which teaches that the elect can not be led astray: (Matt. 24:24), that Christ does not lose those whom the Father gave Him (John 6:39), and that God also glorified those whom he foreordained, called, and justified (Rom. 8:30).

PARAGRAPH 7

Who teach: That there is in this life no fruit and no consciousness of the unchangeable election to glory, nor any certainty, except that which depends on a changeable and uncertain condition.

For not only is it absurd to speak of an uncertain certainty, but also contrary to the experience of the saints, who by virtue of the consciousness of their election rejoice with the apostle and praise this favour of God, (Eph. 1); who according to Christ's admonition rejoice with his disciples that their names are written in heaven (Luke 10:20); who also place the consciousness of their election over against the fiery darts of the devil, asking: Who shall lay anything to the charge of God's elect? (Rom. 8:33)

PARAGRAPH 8

Who teach: That God, simply by virtue of His righteous will, did not decide either to leave anyone in the fall of Adam and in the common state of sin and condemnation, or to pass anyone by in the communication of grace which is necessary for faith and conversion.

For this is firmly decreed: He hath mercy on whom he will, and whom he will he hardeneth (Rom. 9:18). And also this: Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given (Matt. 13:11). Likewise: I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father, for so it was well-pleasing in thy sight (Matt. 11:25-26).

PARAGRAPH 9

Who teach: That the reason why God sends the gospel to one people rather than to another is not merely and solely the good pleasure of God, but rather the fact that one people is better and worthier than another to whom the gospel is not communicated.

For this Moses denies, addressing the people of Israel as follows: Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein. Only Jehovah had a delight in thy fathers to love them, and he chose their seed after them, even you above all peoples, as at this day (Deut. 10:14-15). And Christ said: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes (Matt. 11:21).

SECOND HEAD OF DOCTRINE

THE DEATH OF CHRIST, AND THE REDEMPTION OF MEN THEREBY

ARTICLE 1

God is not only supremely merciful, but also supremely just. And His justice requires (as He has revealed Himself in His Word) that our sins committed against His infinite majesty should be punished, not only with temporal but with eternal punishments, both in body and soul; which we cannot escape, unless satisfaction be made to the justice of God.

ARTICLE 2

Since, therefore, we are unable to make that satisfaction in our own persons, or to deliver ourselves from the wrath of God, He has been pleased of His infinite mercy to give His only begotten Son for our Surety, who was made sin, and became a curse for us and in our stead, that He might make satisfaction to divine justice on our behalf.

ARTICLE 3

The death of the Son of God is the only and most perfect sacrifice and satisfaction for sin, and is of infinite worth and value, abundantly sufficient to expiate the sins of the whole world.

ARTICLE 4

This death is of such infinite value and dignity because the person who submitted to it was not only really man and perfectly holy, but also the only begotten Son of God, of the same eternal and infinite essence with the Father and the Holy Spirit, which qualifications were necessary to constitute Him a Saviour for us; and, moreover, because it was attended with a sense of the wrath and curse of God due to us for sin.

ARTICLE 5

Moreover, the promise of the gospel is that whosoever believes in Christ crucified shall not perish, but have eternal life. This promise, together with the command to repent and believe, ought to be declared and published to all nations, and to all persons promiscuously and without distinction, to whom God out of His good pleasure sends the gospel.

ARTICLE 6

And, whereas many who are called by the gospel do not repent nor believe in Christ, but perish in unbelief, this is not owing to any defect or insufficiency in the sacrifice offered by Christ upon the cross, but is wholly to be imputed to themselves.

ARTICLE 7

But as many as truly believe, and are delivered and saved from sin and destruction through the death of Christ, are indebted for this benefit solely to the grace of God given them in Christ from everlasting, and not to any merit of their own.

ARTICLE 8

For this was the sovereign counsel and most gracious will and purpose of God the Father that the quickening and saving efficacy of the most precious death of His Son should extend to all the elect, for bestowing upon them alone the gift of justifying faith, thereby to bring them infallibly to salvation; that is, it was the will of God that Christ by the blood of the cross, whereby He confirmed the new covenant, should effectually redeem out of every people, tribe, nation, and language, all those, and those only, who were from eternity chosen to salvation and given to Him by the Father; that He should confer upon them faith, which, together with all the other saving gifts of the Holy Spirit, He purchased for them by His death; should purge them from all sin, both original and actual, whether committed before or after believing; and having faithfully preserved them even to the end, should at

20 THE DEATH OF CHRIST, AND THE REDEMPTION OF MEN THEREBY
last bring them, free from every spot and blemish, to the enjoyment of glory
in His own presence forever.

ARTICLE 9

This purpose, proceeding from everlasting love towards the elect, has from the beginning of the world to this day been powerfully accomplished, and will henceforward still continue to be accomplished, notwithstanding all the ineffectual opposition of the gates of hell; so that the elect in due time may be gathered together into one, and that there never may be wanting a Church composed of believers, the foundation of which is laid in the blood of Christ; which may steadfastly love and faithfully serve Him as its Saviour, (who, as a bridegroom for his bride, laid down His life for them upon the cross); and which may celebrate His praises here and through all eternity.

REJECTION OF ERRORS

The true doctrine having been explained, the Synod rejects the errors of those:

PARAGRAPH 1

Who teach: That God the Father has ordained His Son to the death of the cross without a certain and definite decree to save any, so that the necessity, profitableness, and worth of what Christ merited by His death might have existed, and might remain in all its parts complete, perfect, and intact, even if the merited redemption had never in fact been applied to any person.

For this doctrine tends to the despising of the wisdom of the Father and of the merits of Jesus Christ, and is contrary to Scripture. For thus says our Saviour: I lay down my life for the sheep, and I know them (John 10:15, 27). And the prophet Isaiah says concerning the Saviour: When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand (Isa. 53:10). Finally, this contradicts the article of faith according to which we believe the catholic Christian Church.

PARAGRAPH 2

Who teach: That it was not the purpose of the death of Christ that He should confirm the new covenant of grace through His blood, but only that He should acquire for the Father the mere right to establish with man such a covenant as He might please, whether of grace or of works.

For this is repugnant to Scripture which teaches that Christ hath become the surety and mediator of a better, that is, the new covenant, and that a testament is of force where there has been death. (Heb. 7:22; 9:15, 17).

PARAGRAPH 3

Who teach: That Christ by His satisfaction merited neither salvation itself for anyone, nor faith, whereby this satisfaction of Christ unto salvation is

effectually appropriated; but that He merited for the Father only the authority or the perfect will to deal again with man, and to prescribe new conditions as He might desire, obedience to which, however, depended on the free will of man, so that it therefore might have come to pass that either none or all should fulfill these conditions.

For these adjudge too contemptuously of the death of Christ, in no wise acknowledge the most important fruit or benefit thereby gained, and bring again out of hell the Pelagian error.

PARAGRAPH 4

Who teach: That the new covenant of grace, which God the Father, through the mediation of the death of Christ, made with man, does not herein consist that we by faith, in as much as it accepts the merits of Christ, are justified before God and saved, but in the fact that God, having revoked the demand of perfect obedience of faith, regards faith itself and the obedience of faith, although imperfect, as the perfect obedience of the law, and does esteem it worthy of the reward of eternal life through grace.

For these contradict the Scriptures: Being justified freely by his grace through the redemption that is in Christ Jesus; whom God set forth to be a propitiation, through faith, in his blood (Rom. 3:24-25). And these proclaim, as did the wicked Socinus, a new and strange justification of man before God, against the consensus of the whole church.

PARAGRAPH 5

Who teach: That all men have been accepted unto the state of reconciliation and unto the grace of the covenant, so that no one is worthy of condemnation on account of original sin, and that no one shall be condemned because of it, but that all are free from the guilt of original sin.

For this opinion is repugnant to Scripture which teaches that we are by nature children of wrath (Eph. 2:3).

PARAGRAPH 6

Who use the difference between meriting and appropriating, to the end that they may instil into the minds of the imprudent and inexperienced this teaching that God, as far as He is concerned, has been minded to apply to all equally the benefits gained by the death of Christ; but that, while some obtain the pardon of sin and eternal life, and others do not, this difference depends on their own free will, which joins itself to the grace that is offered without exception, and that it is not dependent on the special gift of mercy, which powerfully works in them, that they rather than others should appropriate unto themselves this grace.

For these, while they feign that they present this distinction in a sound sense,

seek to instil into the people the destructive poison of the Pelagian errors.

PARAGRAPH 7

Who teach: That Christ neither could die, nor needed to die, and also did not die, for those whom God loved in the highest degree and elected to eternal life, since these do not need the death of Christ.

For they contradict the apostle, who declares: Christ loved me, and gave himself up for me (Gal. 2:20). Likewise: Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died (Rom. 8:33-34), namely, for them; and the Saviour who says: I lay down my life for the sheep (John 10:15). And: This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends (John 15:12-13).

THIRD AND FOURTH HEADS OF DOCTRINE

THE CORRUPTION OF MAN, HIS CONVERSION TO GOD, AND THE MANNER THEREOF

ARTICLE 1

Man was originally formed after the image of God. His understanding was adorned with a true and saving knowledge of his Creator, and of spiritual things; his heart and will were upright, all his affections pure, and the whole man was holy. But, revolting from God by the instigation of the devil and by his own free will, he forfeited these excellent gifts; and in the place thereof became involved in blindness of mind, horrible darkness, vanity, and perverseness of judgment; became wicked, rebellious, and obdurate in heart and will, and impure in his affections.

ARTICLE 2

Man after the fall begat children in his own likeness. A corrupt stock produced a corrupt offspring. Hence all the posterity of Adam, Christ only excepted, have derived corruption from their original parent, not by imitation, as the Pelagians of old asserted, but by the propagation of a vicious nature, in consequence of the just judgment of God.

ARTICLE 3

Therefore all men are conceived in sin, and are by nature children of wrath, incapable of saving good, prone to evil, dead in sin, and in bondage thereto; and without the regenerating grace of the Holy Spirit, they are neither able nor willing to return to God, to reform the depravity of their nature, or to dispose themselves to reformation.

ARTICLE 4

There remain, however, in man since the fall, the glimmerings of natural

light, whereby he retains some knowledge of God, of natural things, and of the difference between good and evil, and shows some regard for virtue and for good outward behaviour. But so far is this light of nature from being sufficient to bring him to a saving knowledge of God and to true conversion that he is incapable of using it aright even in things natural and civil. Nay further, this light, such as it is, man in various ways renders wholly polluted, and hinders in unrighteousness, by doing which he becomes inexcusable before God.

ARTICLE 5

In the same light are we to consider the law of the Decalogue, delivered by God to His peculiar people, the Jews, by the hands of Moses. For though it reveals the greatness of sin, and more and more convinces man thereof, yet, as it neither points out a remedy nor imparts strength to extricate him from this misery, but, being weak through the flesh, leaves the transgressor under the curse, man cannot by this law obtain saving grace.

ARTICLE 6

What, therefore, neither the light of nature nor the law could do, that God performs by the operation of the Holy Spirit through the word or ministry of reconciliation; which is the glad tidings concerning the Messiah, by means whereof it has pleased God to save such as believe, as well under the Old as under the New Testament.

ARTICLE 7

This mystery of His will God revealed to but a small number under the Old Testament; under the New Testament (the distinction between various peoples having been removed) He reveals it to many. The cause of this dispensation is not to be ascribed to the superior worth of one nation above another, nor to their better use of the light of nature, but results wholly from the sovereign good pleasure and unmerited love of God. Hence they to whom so great and so gracious a blessing is communicated, above their desert, or rather notwithstanding their demerits, are bound to acknowledge it with humble and grateful hearts, and with the apostle to adore, but in no wise curiously to pry into, the severity and justice of God's judgments displayed in others to whom this grace is not given.

ARTICLE 8

As many as are called by the gospel are unfeignedly called. For God has most earnestly and truly declared in His Word what is acceptable to Him, namely, that those who are called should come unto Him. He also seriously promises rest of soul and eternal life to all who come to Him and believe.

ARTICLE 9

It is not the fault of the gospel, nor of Christ offered therein, nor of God, who calls men by the gospel and confers upon them various gifts, that those who are called by the ministry of the Word refuse to come and be converted. The fault lies in themselves; some of whom when called, regardless of their danger, reject the Word of life; others, though they receive it, suffer it not to make a lasting impression on their heart; therefore, their joy, arising only from a temporary faith, soon vanishes, and they fall away; while others choke the seed of the Word by perplexing cares and the pleasures of this world, and produce no fruit. This our Saviour teaches in the parable of the sower (Matt. 13).

ARTICLE 10

But that others who are called by the gospel obey the call and are converted is not to be ascribed to the proper exercise of free will, whereby one distinguishes himself above others equally furnished with grace sufficient for faith and conversion (as the proud heresy of Pelagius maintains); but it must be wholly ascribed to God, who, as He has chosen His own from eternity in Christ, so He calls them effectually in time, confers upon them faith and repentance, rescues them from the power of darkness, and translates them into the kingdom of His own Son; that they may show forth the praises of Him who has called them out of darkness into His marvellous light, and may glory not in themselves but in the Lord, according to the testimony of the apostles in various places.

ARTICLE 11

But when God accomplishes His good pleasure in the elect, or works in them true conversion, He not only causes the gospel to be externally preached to them, and powerfully illuminates their minds by His Holy Spirit, that they may rightly understand and discern the things of the Spirit of God; but by the efficacy of the same regenerating Spirit He pervades the inmost recesses of man; He opens the closed and softens the hardened heart, and circumcises that which was uncircumcised; infuses new qualities into the will, which, though heretofore dead, He quickens; from being evil, disobedient, and refractory, He renders it good, obedient, and pliable; actuates and strengthens it, that like a good tree, it may bring forth the fruits of good actions.

ARTICLE 12

And this is that regeneration so highly extolled in Scripture, that renewal, new creation, resurrection from the dead, making alive, which God works in us without our aid. But this is in no wise effected merely by the external preaching of the gospel, by moral suasion, or such a mode of operation that, after God has performed His part, it still remains in the power of man to

be regenerated or not, to be converted or to continue unconverted; but it is evidently a supernatural work, most powerful, and at the same time most delightful, astonishing, mysterious, and ineffable; not inferior in efficacy to creation or the resurrection from the dead, as the Scripture inspired by the Author of this work declares; so that all in whose heart God works in this marvellous manner are certainly, infallibly, and effectually regenerated, and do actually believe. Whereupon the will thus renewed is not only actuated and influenced by God, but in consequence of this influence becomes itself active. Wherefore also man himself is rightly said to believe and repent by virtue of that grace received.

ARTICLE 13

The manner of this operation cannot be fully comprehended by believers in this life. Nevertheless, they are satisfied to know and experience that by this grace of God they are enabled to believe with the heart and to love their Saviour.

ARTICLE 14

Faith is therefore to be considered as the gift of God, not on account of its being offered by God to man, to be accepted or rejected at his pleasure, but because it is in reality conferred upon him, breathed and infused into him; nor even because God bestows the power or ability to believe, and then expects that man should by the exercise of his own free will consent to the terms of salvation and actually believe in Christ, but because He who works in man both to will and to work, and indeed all things in all, produces both the will to believe and the act of believing also.

ARTICLE 15

God is under no obligation to confer this grace upon any; for how can He be indebted to one who had no previous gifts to bestow as a foundation for such recompense? Nay, how can He be indebted to one who has nothing of his own but sin and falsehood? He, therefore, who becomes the subject of this grace owes eternal gratitude to God, and gives Him thanks forever. Whoever is not made partaker thereof is either altogether regardless of these spiritual gifts and satisfied with his own condition, or is in no apprehension of danger, and vainly boasts the possession of that which he has not. Further, with respect to those who outwardly profess their faith and amend their lives, we are bound, after the example of the apostle, to judge and speak of them in the most favourable manner; for the secret recesses of the heart are unknown to us. And as to others who have not yet been called, it is our duty to pray for them to God, who calls the things that are not as if they were. But we are in no wise to conduct ourselves towards them with haughtiness, as if

we had made ourselves to differ.

ARTICLE 16

But as man by the fall did not cease to be a creature endowed with understanding and will, nor did sin which pervaded the whole race of mankind deprive him of the human nature, but brought upon him depravity and spiritual death; so also this grace of regeneration does not treat men as senseless stocks and blocks, nor take away their will and its properties, or do violence thereto; but spiritually quickens, heals, corrects, and at the same time sweetly and powerfully bends it, that where carnal rebellion and resistance formerly prevailed, a ready and sincere spiritual obedience begins to reign; in which the true and spiritual restoration and freedom of our will consist. Wherefore, unless the admirable Author of every good work so deal with us, man can have no hope of being able to rise from his fall by his own free will, by which, in a state of innocence, he plunged himself into ruin.

ARTICLE 17

As the almighty operation of God whereby He brings forth and supports this our natural life does not exclude but require the use of means by which God, of His infinite mercy and goodness, has chosen to exert His influence, so also the aforementioned supernatural operation of God by which we are regenerated in no wise excludes or subverts the use of the gospel, which the most wise God has ordained to be the seed of regeneration and food of the soul. Wherefore, as the apostles and the teachers who succeeded them piously instructed the people concerning this grace of God, to His glory and to the abasement of all pride, and in the meantime, however, neglected not to keep them, by the holy admonitions of the gospel, under the influence of the Word, the sacraments, and ecclesiastical discipline; so even now it should be far from those who give or receive instruction in the Church to presume to tempt God by separating what He of His good pleasure has most intimately joined together. For grace is conferred by means of admonitions; and the more readily we perform our duty, the more clearly this favour of God, working in us, usually manifests itself, and the more directly His work is advanced; to whom alone all the glory, both for the means and for their saving fruit and efficacy, is forever due. Amen.

REJECTION OF ERRORS

The true doctrine having been explained, the Synod rejects the errors of those:

PARAGRAPH 1

Who teach: That it cannot properly be said that original sin in itself suffices to condemn the whole human race or to deserve temporal and eternal punishment.

For these contradict the apostle, who declares: Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned (Rom. 5:12). And: The judgment came of one unto condemnation (Rom. 5:16). And: The wages of sin is death (Rom. 6:23).

PARAGRAPH 2

Who teach: That the spiritual gifts or the good qualities and virtues, such as goodness, holiness, righteousness, could not belong to the will of man when he was first created, and that these, therefore, cannot have been separated there from in the fall.

For such is contrary to the description of the image of God which the apostle gives in Ephesians 4:24, where he declares that it consists in righteousness and holiness, which undoubtedly belong to the will.

PARAGRAPH 3

Who teach: That in spiritual death the spiritual gifts are not separate from the will of man, since the will in itself has never been corrupted, but only hindered through the darkness of the understanding and the irregularity of the affections; and that, these hindrances having been removed, the will can then bring into operation its native powers, that is, that the will of itself is able to will and to choose, or not to will and not to choose, all manner of good which may be presented to it.

This is an innovation and an error, and tends to elevate the powers of the free will, contrary to the declaration of the prophet: The heart is deceitful above all things, and it is exceedingly corrupt (Jer. 17:9); and of the apostle: Among whom (sons of disobedience) we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind (Eph. 2:3).

PARAGRAPH 4

Who teach: That the unregenerate man is not really nor utterly dead in sin, nor destitute of all powers unto spiritual good, but that he can yet hunger and thirst after righteousness and life, and offer the sacrifice of a contrite and broken spirit, which is pleasing to God.

For these things are contrary to the express testimony of Scripture: Ye were dead through your trespasses and sins (Eph. 2:1, 5). And: Every imagination of the thoughts of his heart was only evil continually (Gen. 6:5; 8:21). Moreover, to hunger and thirst after deliverance from misery and after life, and to offer unto God the sacrifice of a broken spirit, is peculiar to the regenerate and those that are called blessed (Ps. 51:17; Matt. 5:6).

PARAGRAPH 5

Who teach: That the corrupt and natural man can so well use the common grace (by which they understand the light of nature), or the gifts still left

him after the fall, that he can gradually gain by their good use a greater, that is, the evangelical or saving grace, and salvation itself; and that in this way God on His part shows Himself ready to reveal Christ unto all men, since He applies to all sufficiently and efficiently the means necessary to conversion. For both the experience of all ages and the Scriptures testify that this is untrue. He showeth his word unto Jacob, his statutes and his ordinances unto Israel. He hath not dealt so with any nation: and as for his ordinances, they have not known them (Ps. 147:19, 20). Who in the generations gone by suffered all the nations to walk in their own way (Acts 14:16). And: And they (Paul and his companions) having been forbidden of the Holy Spirit to speak the word in Asia, when they were come over against Mysia, they assayed to go into Bithynia, and the Spirit of Jesus suffered them not (Acts 16:6, 7).

PARAGRAPH 6

Who teach: That in the true conversion of man no new qualities, powers, or gifts can be infused by God into the will, and that therefore faith, through which we are first converted and because of which we are called believers, is not a quality or gift infused by God but only an act of man, and that it cannot be said to be a gift, except in respect of the power to attain to this faith.

For thereby they contradict the Holy Scriptures, which declare that God infuses new qualities of faith, of obedience, and of the consciousness of His love into our hearts: I will put my law in their inward parts, and in their heart I will write it (Jer. 31:33). And: I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour my Spirit upon thy seed (Is. 44:3). And: The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us (Rom. 5:5). This is also repugnant to the constant practice of the Church, which prays by the mouth of the prophet thus: Turn thou me, and I shall be turned (Jer. 31:18).

PARAGRAPH 7

Who teach: That the grace whereby we are converted to God is only a gentle advising, or (as others explain it) that this is the noblest manner of working in the conversion of man, and that this manner of working, which consists in advising, is most in harmony with man's nature; and that there is no reason why this advising grace alone should not be sufficient to make the natural man spiritual; indeed, that God does not produce the consent of the will except through this manner of advising; and that the power of the divine working, whereby it surpasses the working of Satan, consists in this that God promises eternal, while Satan promises only temporal goods.

But this is altogether Pelagian and contrary to the whole Scripture, which, besides this, teaches yet another and far more powerful and divine manner

of the Holy Spirit's working in the conversion of man, as in Ezekiel: A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh (Ezek. 36:26).

PARAGRAPH 8

Who teach: That God in the regeneration of man does not use such powers of His omnipotence as potently and infallibly bend man's will to faith and conversion; but that all the works of grace having been accomplished, which God employs to convert man, man may yet so resist God and the Holy Spirit, when God intends man's regeneration and wills to regenerate him, and indeed that man often does so resist that he prevents entirely his regeneration, and that it therefore remains in man's power to be regenerated or not.

For this is nothing less than the denial of all the efficiency of God's grace in our conversion, and the subjecting of the working of Almighty God to the will of man, which is contrary to the apostles, who teach that we believe according to the working of the strength of his might (Eph. 1:19); and that God fulfils every desire of goodness and every work of faith with power (2 Thes. 1:11); and that his divine power hath granted unto us all things that pertain unto life and godliness (2 Peter 1:3).

PARAGRAPH 9

Who teach: That grace and free will are partial causes which together work the beginning of conversion, and that grace, in order of working, does not precede the working of the will; that is, that God does not efficiently help the will of man unto conversion until the will of man moves and determines to do this.

For the ancient Church has long ago condemned this doctrine of the Pelagians according to the words of the apostle: So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy (Rom. 9:16). Likewise: For who maketh thee to differ? And what hast thou that thou didst not receive? (1 Cor. 4:7). And: For it is God who worketh in you both to will and to work, for his good pleasure (Phil. 2:13).

FIFTH HEAD OF DOCTRINE

THE PERSEVERANCE OF THE SAINTS

ARTICLE 1

Those whom God, according to His purpose, calls to the communion of His Son, our Lord Jesus Christ, and regenerates by the Holy Spirit, He also delivers from the dominion and slavery of sin, though in this life He does not deliver them altogether from the body of sin and from the infirmities of the flesh.

ARTICLE 2

Hence spring forth the daily sins of infirmity, and blemishes cleave even to the best works of the saints. These are to them a perpetual reason to humiliate themselves before God and to flee for refuge to Christ crucified; to mortify the flesh more and more by the spirit of prayer and by holy exercises of piety; and to press forward to the goal of perfection, until at length, delivered from this body of death, they shall reign with the Lamb of God in heaven.

ARTICLE 3

By reason of these remains of indwelling sin, and also because of the temptations of the world and of Satan, those who are converted could not persevere in that grace if left to their own strength. But God is faithful, who, having conferred grace, mercifully confirms and powerfully preserves them therein, even to the end.

ARTICLE 4

Although the weakness of the flesh cannot prevail against the power of God, who confirms and preserves true believers in a state of grace, yet converts are not always so influenced and actuated by the Spirit of God as not in some particular instances sinfully to deviate from the guidance of divine grace, so as to be seduced by and to comply with the lusts of the flesh; they must, therefore, be constant in watching and prayer, that they may not be led into temptation. When these are neglected, they are not only liable to be drawn into great and heinous sins by the flesh, the world, and Satan, but sometimes by the righteous permission of God actually are drawn into these evils. This, the lamentable fall of David, Peter, and other saints described in Holy Scripture, demonstrates.

ARTICLE 5

By such enormous sins, however, they very highly offend God, incur a deadly guilt, grieve the Holy Spirit, interrupt the exercise of faith, very grievously wound their consciences, and sometimes for a while lose the sense of God's favour, until, when they change their course by serious repentance, the light of God's fatherly countenance again shines upon them.

ARTICLE 6

But God, who is rich in mercy, according to His unchangeable purpose of election, does not wholly withdraw the Holy Spirit from His own people even in their grievous falls; nor suffers them to proceed so far as to lose the grace of adoption and forfeit the state of justification, or to commit the sin unto death or against the Holy Spirit; nor does He permit them to be totally deserted, and to plunge themselves into everlasting destruction.

ARTICLE 7

For in the first place, in these falls He preserves in them the incorruptible

seed of regeneration from perishing or being totally lost; and again, by His Word and Spirit He certainly and effectually renews them to repentance, to a sincere and godly sorrow for their sins, that they may seek and obtain remission in the blood of the Mediator, may again experience the favour of a reconciled God, through faith adore His mercies, and henceforward more diligently work out their own salvation with fear and trembling.

ARTICLE 8

Thus it is not in consequence of their own merits or strength, but of God's free mercy, that they neither totally fall from faith and grace nor continue and perish finally in their backslidings; which, with respect to themselves is not only possible, but would undoubtedly happen; but with respect to God, it is utterly impossible, since His counsel cannot be changed nor His promise fail; neither can the call according to His purpose be revoked, nor the merit, intercession, and preservation of Christ be rendered ineffectual, nor the sealing of the Holy Spirit be frustrated or obliterated.

ARTICLE 9

Of this preservation of the elect to salvation and of their perseverance in the faith, true believers themselves may and do obtain assurance according to the measure of their faith, whereby they surely believe that they are and ever will continue true and living members of the Church, and that they have the forgiveness of sins and life eternal.

ARTICLE 10

This assurance, however, is not produced by any peculiar revelation contrary to or independent of the Word of God, but springs from faith in God's promises, which He has most abundantly revealed in His Word for our comfort; from the testimony of the Holy Spirit, witnessing with our spirit that we are children and heirs of God (Rom. 8:16); and lastly, from a serious and holy desire to preserve a good conscience and to perform good works. And if the elect of God were deprived of this solid comfort that they shall finally obtain the victory, and of this infallible pledge of eternal glory, they would be of all men the most miserable.

ARTICLE 11

The Scripture moreover testifies that believers in this life have to struggle with various carnal doubts, and that under grievous temptations they do not always feel this full assurance of faith and certainty of persevering. But God, who is the Father of all consolation, does not suffer them to be tempted above that they are able, but will with the temptation make also the way of escape, that they may be able to endure it (1 Cor. 10:13), and by the Holy Spirit again inspires them with the comfortable assurance of persevering.

ARTICLE 12

This certainty of perseverance, however, is so far from exciting in believers a spirit of pride, or of rendering them carnally secure, that on the contrary it is the real source of humility, filial reverence, true piety, patience in every tribulation, fervent in prayers, constancy in suffering and in confessing the truth, and of solid rejoicing in God; so that the consideration of this benefit should serve as an incentive to the serious and constant practice of gratitude and good works, as appears from the testimonies of Scripture and the examples of the saints.

ARTICLE 13

Neither does renewed confidence of persevering produce licentiousness or a disregard of piety in those who are recovered from backsliding; but it renders them much more careful and solicitous to continue in the ways of the Lord, which He has ordained, that they who walk therein may keep the assurance of persevering; lest, on account of their abuse of His fatherly kindness, God should turn away His gracious countenance from them (to behold which is to the godly dearer than life, and the withdrawal of which is more bitter than death) and they in consequence thereof should fall into more grievous torments of conscience.

ARTICLE 14

And as it has pleased God, by the preaching of the gospel, to begin this work of grace in us, so He preserves, continues, and perfects it by the hearing and reading of His Word, by meditation thereon, and by the exhortations, threatenings, and promises thereof, and by the use of the sacraments.

ARTICLE 15

The carnal mind is unable to comprehend this doctrine of the perseverance of the saints and the certainty thereof, which God has most abundantly revealed in His Word, for the glory of His Name and the consolation of pious souls, and which He impresses upon the hearts of the believers. Satan abhors it, the world ridicules it, the ignorant and hypocritical abuse it, and the heretics oppose it. But the bride of Christ has always most tenderly loved and constantly defended it as an inestimable treasure; and God, against whom neither counsel nor strength can prevail, will dispose her so to continue to the end. Now to this one God, Father, Son, and Holy Spirit, be honour and glory forever. Amen.

REJECTION OF ERRORS

The true doctrine having been explained, the Synod rejects the errors of those:

PARAGRAPH 1

Who teach: That the perseverance of the true believers is not a fruit of election, or a gift of God gained by the death of Christ, but a condition of

the new covenant, which (as they declare) man before his decisive election and justification must fulfill through his free will.

For the Holy Scripture testifies that this follows out of election, and is given the elect in virtue of the death, the resurrection, and intercession of Christ: But the election obtained it, and the rest were hardened (Rom. 11:7). Likewise: He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? (Rom. 8:32-35).

PARAGRAPH 2

Who teach: That God does indeed provide the believer with sufficient powers to persevere, and is ever ready to preserve these in him if he will do his duty; but that, though all things which are necessary to persevere in faith and which God will use to preserve faith are made use of, even then it ever depends on the pleasure of the will whether it will persevere or not.

For this idea contains an outspoken Pelagianism, and while it would make men free, it makes them robbers of God's honour, contrary to the prevailing agreement of the evangelical doctrine, which takes from man all cause of boasting, and ascribes all the praise for this favour to the grace of God alone; and contrary to the apostle, who declares that it is God, who shall also confirm you unto the end, that ye be unreproucheable in the day of our Lord Jesus Christ (1 Cor. 1:8).

PARAGRAPH 3

Who teach: That the true believers and regenerate not only can fall from justifying faith and likewise from grace and salvation wholly and to the end, but indeed often do fall from this and are lost forever.

For this conception makes powerless the grace, justification, regeneration, and continued preservation by Christ, contrary to the expressed words of the apostle Paul: That, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him (Rom. 5:8, 9). And contrary to the apostle John: Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he can not sin, because he is begotten of God (1 John 3:9). And also contrary to the words of Jesus Christ: I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them to me, is greater than all; and no one is able to snatch them out of the Father's hand (John 10:28, 29).

PARAGRAPH 4

Who teach: That true believers and regenerate can sin the sin unto death or against the Holy Spirit.

Since the same apostle John, after having spoken in the fifth chapter of his first epistle, vs. 16 and 17, of those who sin unto death and having forbidden to pray for them, immediately adds to this in vs. 18: We know that whosoever is begotten of God sinneth not (meaning a sin of that character), but he that was begotten of God keepeth himself, and that evil one toucheth him not (1 John 5:18).

PARAGRAPH 5

Who teach: That without a special revelation we can have no certainty of future perseverance in this life.

For by this doctrine the sure comfort of the true believers is taken away in this life, and the doubts of the papist are again introduced into the Church, while the Holy Scriptures constantly deduce this assurance, not from a special and extraordinary revelation, but from the marks proper to the children of God and from the very constant promises of God. So especially the apostle Paul: No creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8:39). And John declares: And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us (1 John 3:24).

PARAGRAPH 6

Who teach: That the doctrine of the certainty of perseverance and of salvation from its own character and nature is a cause of indolence and is injurious to godliness, good morals, prayers, and other holy exercises, but that on the contrary it is praiseworthy to doubt.

For these show that they do not know the power of divine grace and the working of the indwelling Holy Spirit. And they contradict the apostle John, who teaches the opposite with express words in his first epistle: Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on Him purifieth himself, even as he is pure (1 John 3:2-3). Furthermore, these are contradicted by the example of the saints, both of the Old and the New Testament, who though they were assured of their perseverance and salvation, were nevertheless constant in prayers and other exercises of godliness.

PARAGRAPH 7

Who teach: That the faith of those who believe for a time does not differ from justifying and saving faith except only in duration.

For Christ Himself, in Matthew 13:20, Luke 8:13, and in other places, evidently notes, besides this duration, a threefold difference between those

who believe only for a time and true believers, when He declares that the former receive the seed in stony ground, but the latter in the good ground or heart; that the former are without root, but the latter have a firm root; that the former are without fruit, but that the latter bring forth their fruit in various measure, with constancy and steadfastness.

PARAGRAPH 8

Who teach: That it is not absurd that one having lost his first regeneration is again and even often born anew.

For these deny by this doctrine the incorruptibleness of the seed of God, whereby we are born again; contrary to the testimony of the apostle Peter: Having been begotten again, not of corruptible seed, but of incorruptible (1 Peter 1:23).

PARAGRAPH 9

Who teach: That Christ has in no place prayed that believers should infallibly continue in faith.

For they contradict Christ Himself, who says: I made supplication for thee (Simon), that thy faith fail not (Luke 22:32), and the evangelist John, who declares that Christ has not prayed for the apostles only, but also for those who through their word would believe: Holy Father, keep them in thy name, and: I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one (John 17:11, 15, 20).

CONCLUSION

And this is the perspicuous, simple, and ingenuous declaration of the orthodox doctrine respecting the five articles which have been controverted in the Belgic Churches; and the rejection of the errors, with which they have for some time been troubled. This doctrine the Synod judges to be drawn from the Word of God, and to be agreeable to the confession of the Reformed Churches. Whence it clearly appears that some, whom such conduct by no means became, have violated all truth, equity, and charity, in wishing to persuade the public:

“That the doctrine of the Reformed Churches concerning predestination, and the points annexed to it, by its own genius and necessary tendency, leads off the minds of men from all piety and religion; that it is an opiate administered by the flesh and the devil; and the stronghold of Satan, where he lies in wait for all, and from which he wounds multitudes, and mortally strikes through many with the darts both of despair and security; that it makes God the author of sin, unjust, tyrannical, hypocritical; that it is nothing more than an interpolated Stoicism, Manicheism, Libertinism, Turcism; that it renders men carnally secure, since they are persuaded by it that nothing can hinder the salvation of the elect, let them live as they please; and, therefore, that

they may safely perpetrate every species of the most atrocious crimes; and that, if the reprobate should even perform truly all the works of the saints, their obedience would not in the least contribute to their salvation; that the same doctrine teaches that God, by a mere arbitrary act of his will, without the least respect or view to any sin, has predestinated the greatest part of the world to eternal damnation, and has created them for this very purpose; that in the same manner in which the election is the fountain and cause of faith and good works, reprobation is the cause of unbelief and impiety; that many children of the faithful are torn, guiltless, from their mothers' breasts, and tyrannically plunged into hell: so that neither baptism nor the prayers of the Church at their baptism can at all profit them; and many other things of the same kind which the Reformed Churches not only do not acknowledge, but even detest with their whole soul.

Wherefore, this Synod of Dort, in the name of the Lord, conjures as many as piously call upon the name of our Saviour Jesus Christ to judge of the faith of the Reformed Churches, not from the calumnies which on every side are heaped upon it, nor from the private expressions of a few among ancient and modern teachers, often dishonestly quoted, or corrupted and wrested to a meaning quite foreign to their intention; but from the public confessions of the Churches themselves, and from this declaration of the orthodox doctrine, confirmed by the unanimous consent of all and each of the members of the whole Synod. Moreover, the Synod warns calumniators themselves to consider the terrible judgment of God which awaits them, for bearing false witness against the confessions of so many Churches; for distressing the consciences of the weak; and for labouring to render suspected the society of the truly faithful.

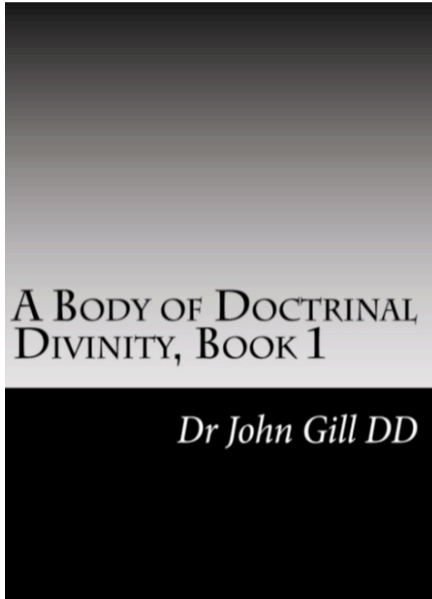
Finally, this Synod exhorts all their brethren in the gospel of Christ to conduct themselves piously and religiously in handling this doctrine, both in the universities and churches; to direct it, as well in discourse as in writing, to the glory of the Divine name, to holiness of life, and to the consolation of afflicted souls; to regulate, by the Scripture, according to the analogy of faith, not only their sentiments, but also their language, and to abstain from all those phrases which exceed the limits necessary to be observed in ascertaining the genuine sense of the Holy Scriptures, and may furnish insolent sophists with a just pretext for violently assailing, or even vilifying, the doctrine of the Reformed Churches.

May Jesus Christ, the Son of God, who, seated at the Father's right hand, gives gifts to men, sanctify us in the truth; bring to the truth those who err; shut the mouths of the calumniators of sound doctrine, and endue the faithful ministers of his Word with the spirit of wisdom and discretion, that

all their discourses may tend to the glory of God, and the edification of those who hear them. Amen.

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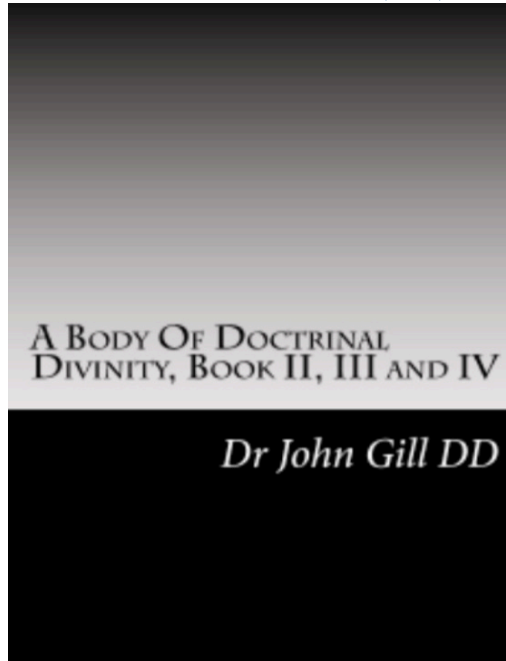
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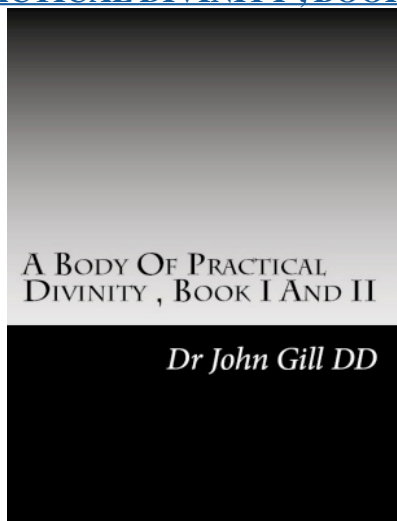
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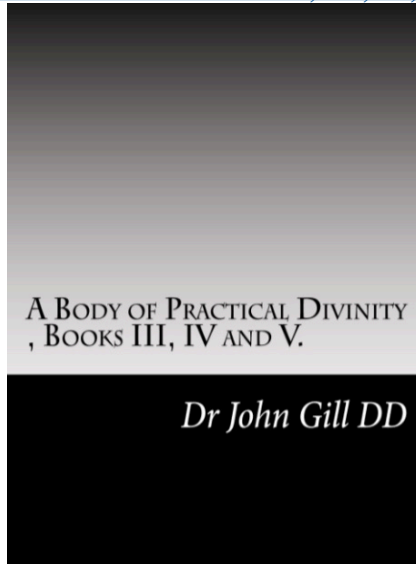
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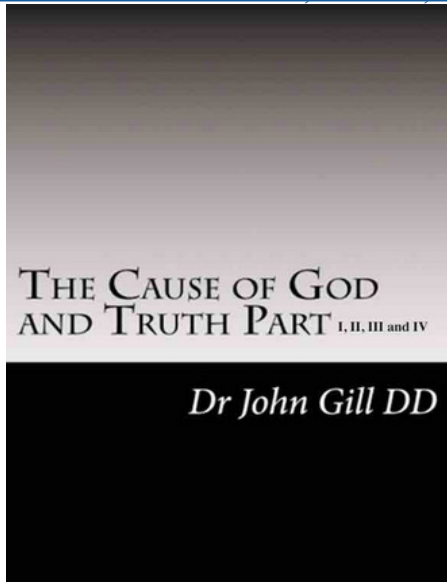
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In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistical Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture.

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1 Corinthians 1:8, 9.

The following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time to engage in such a work.

In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistical Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture.

The Second Part was published in the year 1736, in which the several passages of Scripture in favour of special and distinguishing grace, and the arguments from them, are vindicated from the exceptions of the Arminians, and

particularly from Dr. Whitby, and a reply made to answers and objections to them.

The Third Part was published in 1737.

Volume IV

This work contains:

Chapter 1 Of Predestination

Chapter 2 Of Redemption

Chapter 3 Or Original Sin

Chapter 4 Of Efficacious Grace

Chapter 5 Of Perseverance

Chapter 6 Of The Heathens

A Vindication of The Cause of God and Truth

This work contains:

Chapter 1 Of Predestination

Chapter 2 Of Redemption

Chapter 3 Or Original Sin

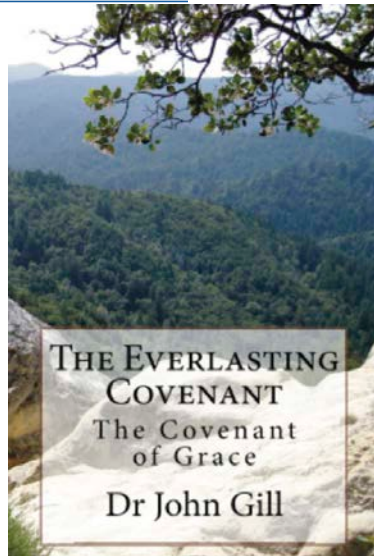
Chapter 4 Of Efficacious Grace

Chapter 5 Of Perseverance

Chapter 6 Of The Heathens

A Vindication of The Cause of God and Truth

THE EVERLASTING COVENANT



Publisher Preface

The publisher is the only surviving member of the Bierton Particular Baptists and his story of conversion from crime to Christ is told in, 'Bierton Strict and Particular Baptists,' advertised at the end of this

book. At his conversion the publisher could hardly read. He educated himself by reading the bible and classical Christian literature and this book, 'The Everlasting Covenant', by John Gill, extracted from John Gill's, 'A Body of Doctrinal and Practical Divinity', was one of the writings that enabled him to understand the doctrines of grace and join the Bierton Particular Baptist Church, in 1976. About the Author Dr. John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. Born in Kettering, Northamptonshire, he attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life. In his biography of John Gill, Augustus Toplady states: "Perhaps, no man, since the days of St. Augustin, has written so largely, in defence of the system of Grace; and, certainly, no man has treated that momentous subject, in all its branches, more closely, judiciously, and successfully". What was said of Edward the Black Prince, "That he never fought a battle, which he did not win"; what has been remarked of the great Duke of Marlborough, "That he never undertook a siege, which he did not carry"; may be justly accommodated to our great Philosopher and Divine: who, so far as the distinguishing doctrines of the gospel are concerned, never besieged an error, which he did not force from its strong holds; nor ever encountered an adversary, whom he did not baffle and subdue."

DR. JOHN GILL'S SERMONS



Volume 1: Sermons And Tracts

Authored by Dr. John Gill D.D.

This is 1 of a 4 volume set.

BISAC: Religion / Christian Theology / Eschatology

This is volume 1 of 4 volumes of Dr John Gills sermons and are reproduced

for the benefit of Bierton Particular Baptists Pakistan with a view to promote the gospel of our Lord Jesus Christ. It is the view of the publisher that Dr. J Gill is the clearest and most faithful in preaching and teaching the doctrines of grace. We dismiss the charges, that those who do not his writings, and call him a Hyper-Calvinist and ask you to read or your self and learn from a master in Israel. Bierton Particular Baptists have republished the whole of Dr. Gills Body of Doctrinal and Practical Divinity, The Cause of God And Truth.

Volume 1

Contents

- 1 The Doctrine Of The Saints Final Perseverance, Asserted And Vindicated
- 2 A Discourse On Prayer
- 3 Neglect Of Fervent Prayer
- 4 Dissenter's Reasons For Separating From e Church Of England,
 - 5 Doctrine Of The Wheels, In The Visions Of Ezekiel, Opened And Explained.
 - 6 Solomon's Temple A Figure Of The Church; And, Two Pillars, Jachin And Boaz, Typical Of Christ.
 - 7 A Discourse On Singing Of Psalms As A Part Of Divine Worship
 - 8 A Declaration Of The Faith And Practice Of The Church Of Christ, In Carter Lane, Southwark
 - 9 A Dissertation Concerning The Rise And Progress Of Popery
 - 10 Baptism: A Divine Commandment To Be Observed
 - 11 Baptism: A Public Ordinance Of Divine Worship
- 12 The Ancient Mode Of Baptizing, By Immersion, Plunging, Or Dipping Into Water;
- 13 The Divine Right Of Infant Baptism, Examined And Disproved;
- 14 The Divine Right Of Infant Baptism, Examined And Disproved.

Volume 2

Contents

- 1 Christ The Saviour From The Tempest.
- 2 David A Type Of Christ.
- 3 Levi's Urim And Thummim Found With Christ.
- 4 The Meat Offering Typical Both Of Christ And Of His People.
- 5 The Table And Shewbread, Typical Of Christ And His Church.
- 6 The Wave-Sheaf Typical Of Christ.
- 7 Paul's Farewell Discourse At Ephesus.
- 8 The Law Established By The Gospel.
- 9 The Law In The Hand Of Christ.
- 10 The Glory Of God's Grace Displayed, In Its Abounding Over The

Abounding Of Sin.

11 A Good Hope Through Grace.

12 Who Shall Lay Anything To The Charge Of God's Elect?

13 The Doctrine Of Justification, By The Righteousness Of Christ, Stated And Maintained.

14 The Doctrine Of Imputed Righteousness Without Work Asserted And Proved.

15 The Necessity Of Christ's Making Satisfaction For Sin, Proved And Confirmed.

16 The Elect Of God, Chosen Vessels Of Salvation, Filled With The Oil Of Grace.

17 A Principle Of Grace In The Heart, A Good Thing Always Tending Towards The Lord God Of Israel.

18 The Manifestation Of Christ, As A Saviour To His People, A Cause Of Great Joy.

19 A Knowledge Of Christ, And Of Interest In Him, The Support Of A Believer In Life And In Death.

20 The Doctrine Of Grace Cleared From The Charge Of Licentiousness.

21 The Necessity Of Good Works Unto Salvation, Considered.

Volume 3

Contents

1 The Doctrine Of The Saints Final Perseverance, Asserted And Vindicated;

2 A Discourse On Prayer

3 Neglect Of Fervent Prayer

4 Dissenter's Reasons For Separating From The Church Of England,

5 Doctrine Of The Wheels, In The Visions Of Ezekiel, Opened And Explained.

6 Solomon's Temple A Figure Of The Church; And, Two Pillars, Jachin And Boaz, Typical Of Christ.

7 A Discourse On Singing Of Psalms As A Part Of Divine Worship

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10 Baptism: A Divine Commandment To Be Observed

11 Baptism: A Public Ordinance Of Divine Worship

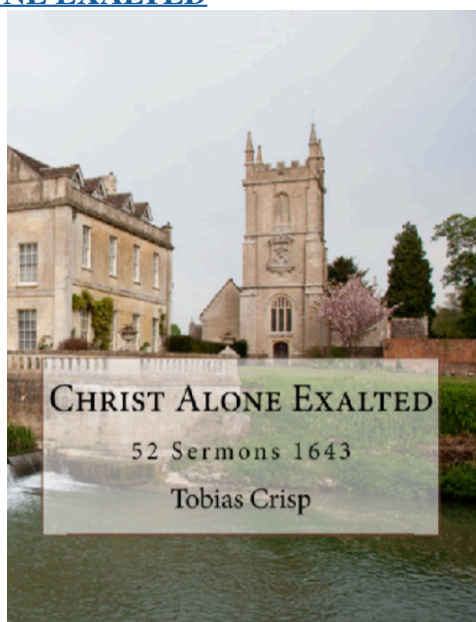
12 The Ancient Mode Of Baptizing, By Immersion, Plunging, Or Dipping Into Water;

Volume 4

Contents

- 1 The Argument From Apostolic Tradition, In Favour Of Infant Baptism
- 2 An Answer To A Welsh Clergyman's Twenty Arguments In Favour Of Infant-Baptism
- 3 Antipaedobaptism; Or Infant-Baptism An Innovation
- 4 A Reply To A Defence Of The Divine Right Of Infant Baptism
- 5 Some Strictures On Mr. Bostwick's Fair And Rational Vindication Of The Right Of Infants To The Ordinance Of Baptism
- 6 Infant Baptism: Part & Pillar Of Popery
- 7 A Dissertation Concerning The Baptism Of Jewish Proselytes
 - Chapter 1 Of The Various Sorts Of Proselytes Among The Jews
 - Chapter 2 The Occasion Of This Dissertation
 - Chapter 3 The Proof Of The Baptism Of Jewish Proselytes Inquired Into
- 4 The Proof Of This Custom Only From The Talmuds And Talmudical writers.
- 5 The Reasons Why Christian Baptism Is Not Founded On, And Taken From, The Pretended Jewish Baptism Of Israelites And Proselytes
- 8 The Duty Of A Pastor To His People
- 9 The Work Of A Gospel Minister Recommended To Consideration.
- 10 The Doctrine Of The Cherubim Opened And Explained.
- 11 The Form Of Sound Words To Be Held Fast A Charge,
- 12 The Faithful Minister Of Christ Crowned.

CHRIST ALONE EXALTED



52 Sermons 1643

Authored by Dr Tobias Crisp D.D., From an idea by Bierton Particular

Baptists, Created by David Clarke

ISBN-13: 978-1977733160 (CreateSpace-Assigned)

ISBN-10: 1977733166

BISAC: Religion / Christian Theology / Soteriology

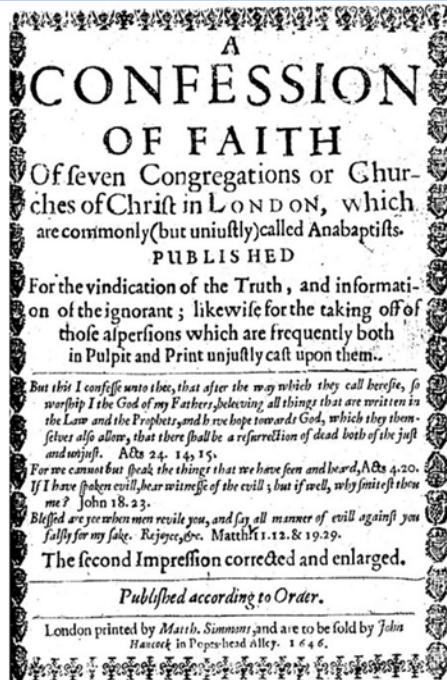
Tobias Crisp was a preacher of the gospel in England in the 17 century. He was born in 1600 and died in 1643 at which time these sermons were published.

He lived at the time when the First London Particular Baptist Confession of 1644 was published and it is clear from these sermons he taught Calvinists truths.

He preached the doctrines of grace and was charged with being an Antinomian and provoked opposition from various quarters.

Dr. John Gill republished these sermons along with comments, in his defense, showing that Tobias Crisp clearly taught the truths of the Lord Jesus Christ.

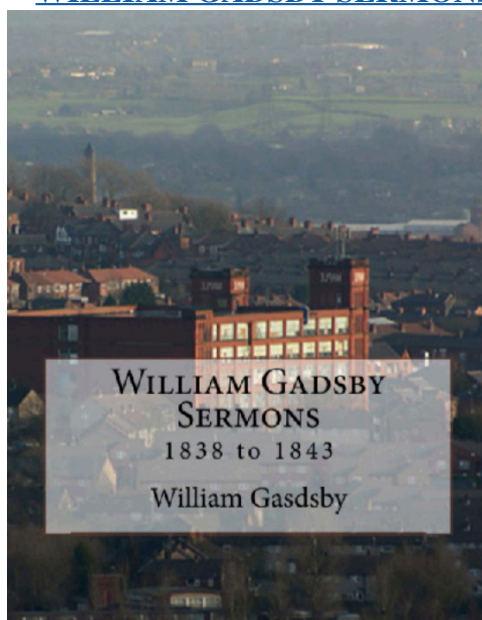
[THE FIRST LONDON PARTICULAR BAPTISTS 1644-66 CONFESSION](#)



This is the first Particular Baptists confession of faith published in 1644 and a Second Edition 1646

The Second edition is better than the first confession as it is much less legalistic but strong in the teaching of salvation (Soteriology) and pedestrian. This book included a set of recommended readings relating to Reformed theology

FURTHER PUBLICATIONS
WILLIAM GADSBY SERMONS



Sermons: 1838 to 1843
 Authored by William Gadsby

ISBN-13: 978-1976503696 (CreateSpace-Assigned)

ISBN-10: 1976503698

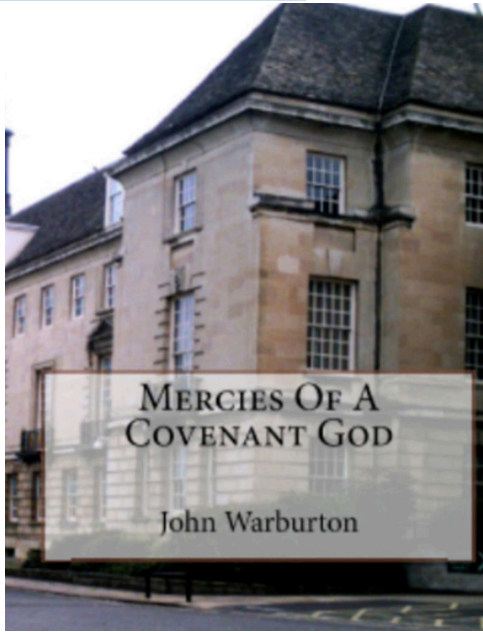
BISAC: Religion / Christian Theology / Soteriology

This volume contains a tribute of high esteem, given by J.C Philpot on the death of William Gadsby, in 1844 and contains series of sermons preached between September 1838 and 14th June 1843.

William Gadsby became a Particular Baptist minister in 1798 and went on to preach to many thousands of people. He later published Hymns, in a hymn books still used today by Particular Baptists.

He was born in Attleborough, Warwickshire in 1773. He had little or no education. In 1790, he went to see men hanged, and the horrid spectacle had such an effect on his mind that he was never afterward like the same youth. His memoirs tell of the lengths of folly into which he ran prior to this time and were often related by him in his ministry These memoirs were published shortly after his death.

William Gadsby preached the distinguishing doctrines of grace that gave all the glory to the Lord Jesus Christ for his salvation.

MERCIES OF A COVENANT GOD

Mercies Of A Covenant God

Authored by John Warburton, Created by Bierton Particular Baptists

ISBN-13: 978-1976527562 (CreateSpace-Assigned)

ISBN-10: 1976527562

BISAC: Religion / Christianity / Baptist

God be merciful to me a sinner was the cry of John Warburton on discovering and realizing he ruined lost condition before God. He knew and felt the condemnation of God against him. He knew of no way but to mend his ways, repent to find mercy. He could think of no other way to save his soul but by mending his life, doing his duty and pleasing God.

This book, “Mercies of a Covent God” tells the life story of John Warburton, of his call by grace, and becoming a Particular Baptists ministry in England. This book is not dry or intellectual Calvinism but experiential Christian experience. Teaching the way of salvation as Gods way, Father, Son and Holy Spirit engaged in covenant to save not to propose salvation but call by grace. Faith alone in the person of the Lord Jesus Christ, his atoning blood, and imputed righteousness are clearly taught be blessings of grace.

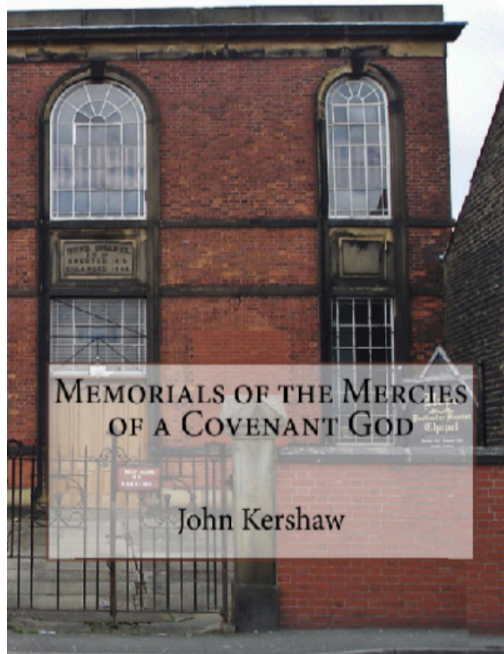
This is recommended read for Preterits as it is important, in order to have a correct understanding of Last things, we must have a correct view of first

things, i.e. the beginnings to understand last things.

The Soteriology of John Warburton, like all Particular Baptists in the, is Calvinistic, but not textbook Calvinism. It is felt that a correct view of the way of salvation is important to understand eschatology, correctly and not in a dry textbook way. True religion is more than notion, Something must be known and felt.

This book also contains short bibliographies of the hymn writers that are quoted in this book

MEMORIALS OF THE MERCIES OF A COVENANT GOD



Authored by John Kershaw

ISBN-13: 978-1977848956 (CreateSpace-Assigned)

ISBN-10: 1977848958

BISAC: Biography & Autobiography / Personal Memoirs

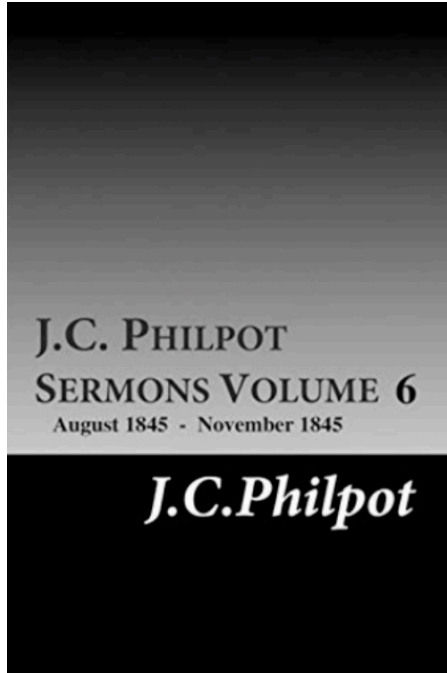
John Kershaw (1792-1870) was a Particular Baptists pastor for fifty-two years of Hope Chapel, Rochdale. He exercised a powerful ministry among the church, and became an influential preacher across the country. Few ministers remain faithful to a single congregation for an extended period—Kershaw committed himself to the same church he attended as a boy. This autobiography “Memorials of the Mercies of a Covenant God while Traveling through the Wilderness”, is one of the best written of its genre.

He preached and taught the doctrines of grace along with his contemporaries William Gadsby, John Warburton, J.C. Philpot.

These men were all Calvinists maintaining the bible to be the word of God and giving all the praise and glory to the Lord Jesus Christ for their salvation

J.C. PHILPOT SERMONS

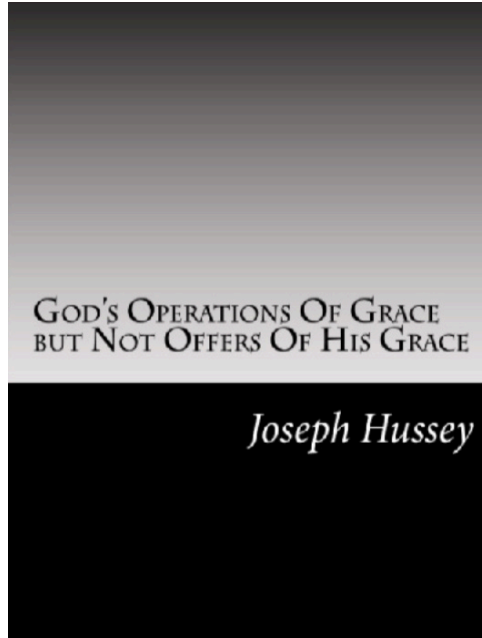
12 Volumes 1837 to 1866



Example August 1845-November 1845

This contains the continuing series of J.C, Philpot sermons, there are 16 in this volume. Sermon 90 Divine Arithmetic 91 Miracles Not Ceased 92 Spiritual Delight, and Confiding Trust 93 Divine Enlargement And Spiritual Obedience 94 The Refuge Of The Oppressed 95 The Anchor within the Veil 96 Divine Husbandry 97 Blessings Imputed, And Mercies Imparted 98 The Promises Inherited through Faith and Patience 99 Blessings Imputed, And Mercies Imparted 100 The Believer's Gain His Loss, The Believer's Loss His Gain 101 The Precious And The Vile 102 The Knowledge Of Good And Evil 103 The Rule Of Christian Union And Communion 104 A Prayer Of The Church 105 The Glory Of Zion Her Sure Defence 106 Called Unto Divine Fellowship

GOD'S OPERATIONS OF GRACE BUT NOT OFFERS OF HIS GRACE



Published 1707
 Authored by Joseph Hussey

ISBN-13: 978-1979551847 (CreateSpace-Assigned)

ISBN-10: 1979551847

BISAC: Religion / Christian Theology / Soteriology

This work of Joseph Hussey treats the subject of preaching the gospel in light of the distinguishing doctors of grace. This is as relevant today as it was in the 18 century as there are those who call themselves Calvinists but are not and advocate “Duty Faith” and “Duty Repentance”, terms that are used to express a belief that it is the duty of all men, every where, to receive and accept the Lord Jesus Christ as their own personal Saviour.

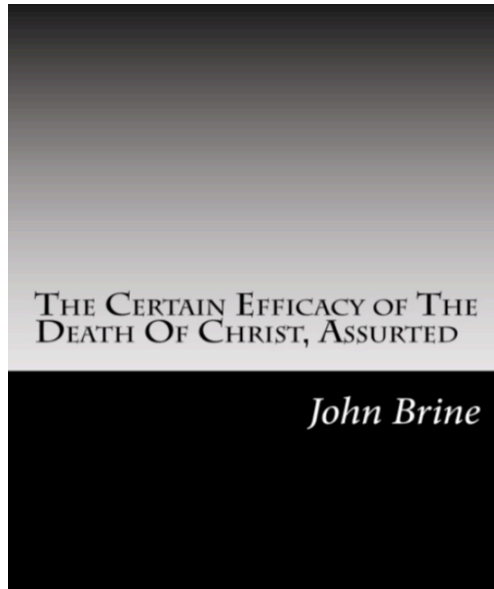
There are those historically, such as Richard Baxter and Andrew Fuller, who advocated, “Duty Faith” and ‘Duty Repentance’, in the UK and as a result brought about a great division the among Particular Baptists and Presbyterians and evangelicals. I am not sure about America.

This work of Joseph Hussey denies “Duty Faith” and “Duty Repentance” and demonstrates that saving faith is a free grace gift of God, bestowed upon those being effectually called by the Spirit of God, and who are stilled the elect. That is those for who the Lord Jesus died.

This book is published to assist Preterits’ studying eschatology and all

Calvinists, as it is important to have a correct understanding of the nature of the fall of Man and the corruption of human nature in order to see the glory of free grace.

**THE CERTAIN EFFICACY OF THE DEATH OF CHRIST
ASSERTED**



Authored by John Brine

ISBN-13: 978-1973922254 (CreateSpace-Assigned)

ISBN-10: 1973922258

BISAC: Religion / Christian Theology / Soteriology

This work declares the Glory of God in all his Perfections, the Honour of Christ, and the eternal Happiness of his People, all of which are intimately concerned in them. This is treated in four parts: In the First John Brine endeavours to prove the limited Extent of the Death of CHRIST, and the certain Salvation of all those for whom he died.

In the Second, the Objections which are usually urged by the Arminians, and others, will be answered.

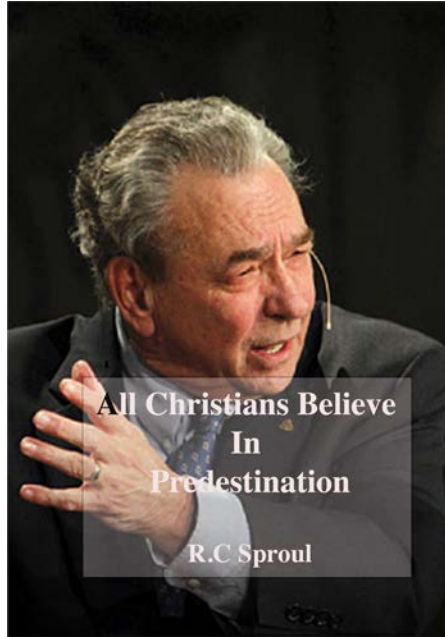
In the Third shall attempt to prove the Impossibility of the Salvation of the Non-Elect, upon the Supposition of no other than a conditional Provision of Salvation being made for them.

In the Fourth Part shall attend to what he delivers on the Subjects of the Imputation of original Sin to Men, the Charge of Sin on CHRIST, and the Imputation of his Righteousness to his People.

This has been republished by Bierton Particular Baptists to further the cause

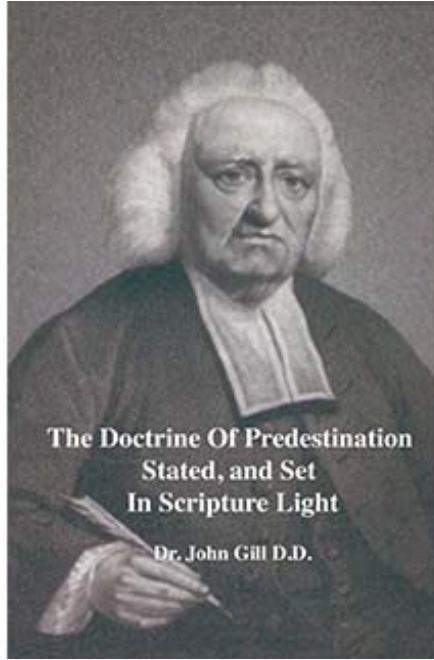
of God and truth, it opposes Arminianism, Islam, and duty faith.

[ALL CHRISTIANS BELIEVE IN PREDESTINATION](#)



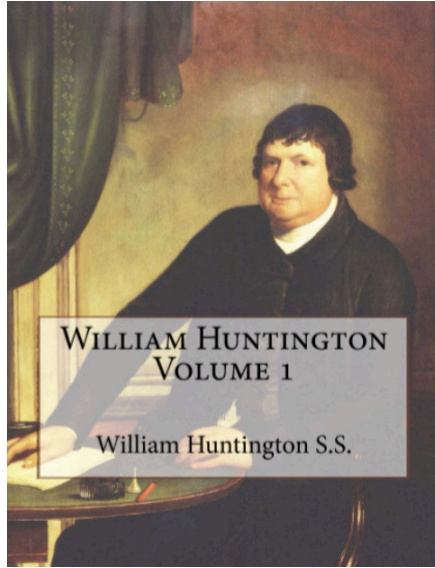
This lecture is republished for the help of those Christians having difficulties in understanding the bible teaching of Predestination. Further to this study we encourage students to study soteriology and also of eschatology, both of which we can help by referring you to the further publications we recommend and are listed at the end of this book. The lecture is available on Youtube under the title All Christians Believe In Predestination.

**THE DOCTRINE OF PREDESTINATION SET IN SCRIPTURAL
LIGHT**



Dr. John Gill

This matter of predestination was set forth by Dr. John Gill against John Wesley who denied the truth of the predestination of some to eternal life by Jesus Christ.

WILLIAM HUNTINGTON VOLUME 1**Of a 20 Volume Set.**

Authored by William Huntington S.S.

ISBN-13: 978-1983933820 (CreateSpace-Assigned)

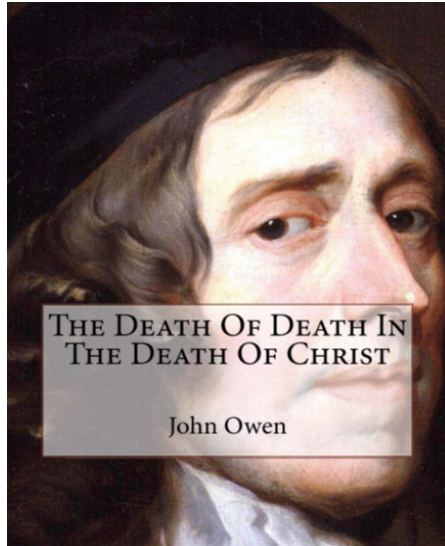
ISBN-10: 1983933821

BISAC: Religion / Christianity / Calvinist

William Huntington S.S. (2nd February 1745- 1 July 1813) was an English preacher and the man who preached to the Queen of England as well as the Prime Minister, and signed his letters William Huntington, S.S. (Saved Sinner). He taught that the moral law, or the 10 commandments, as published by Moses, was not the rule of life for the believer but rather the gospel, which is the Law Christ. He delighted in talking of the everlasting love of God, blessed redemption, all conquering grace, mysterious providence, the Spirit's work in mens souls and many other good news themes. He was charge with being an Antinomian although his writings and sermons do not bear this out. Huntington was a strict Calvinist who believed some were predestined to eternal life and some were not. He founded or opened chapels throughout England, many of which survive to this day.

There are 20 volumes of his works that were published in 1811, this is volume 1 of that series.

This volume contains the Kingdom Of Heaven Taken By Prayer and The Spiritual Sea Voyage.

THE DEATH OF DEATH IN THE DEATH OF CHRIST

John Owen

ISBN-13: 978-1544793733 (CreateSpace-Assigned)

ISBN-10: 1544793731

BISAC: Religion / Christian Theology / Soteriology

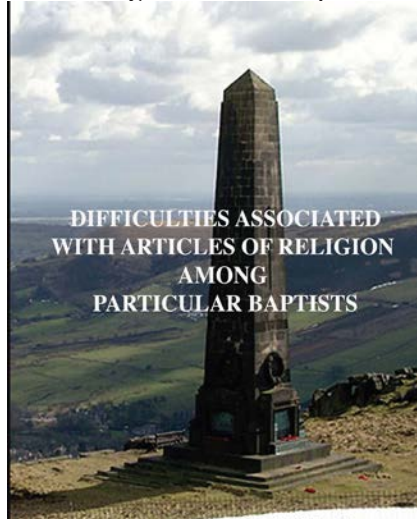
The Death of Death in the Death of Christ is a polemical work, designed to show, among other things, that the doctrine of universal redemption is un-scriptural and destructive of the gospel. There are many, therefore, to whom it is not likely to be of interest. Those who see no need for doctrinal exactness and have no time for theological debates which show up divisions between so-called Evangelicals may well regret its reappearance. Some may find the very sound of Owen's thesis so shocking that they will refuse to read his book at all; so passionate a thing is prejudice, and so proud are we of our theological shibboleths. But it is hoped that this reprint will find itself readers of a different spirit. There are signs today of a new upsurge of interest in the theology of the Bible: a new readiness to test traditions, to search the Scriptures and to think through the faith. It is to those who share this readiness that Owen's treatise is offered, in the belief that it will help us in one of the most urgent tasks facing Evangelical Christendom today—the recovery of the gospel.

This last remark may cause some raising of eyebrows, but it seems to be warranted by the facts. There is no doubt that Evangelicalism today is in a state of perplexity and unsettlement. In such matters as the practice of evangelism, the teaching of holiness, the building up of local church life, the

pastor's dealing with souls and the exercise of discipline, there is evidence of widespread dissatisfaction with things as they are and of equally widespread uncertainty as to the road ahead. This is a complex phenomenon, to which many factors have contributed; but, if we go to the root of the matter, we shall find that these perplexities are all ultimately due to our having lost our grip on the biblical gospel. Without realising it, we have during the past century bartered that gospel for a substitute product which, though it looks similar enough in points of detail, is as a whole a decidedly different thing. Hence our troubles; for the substitute product does not answer the ends for which the authentic gospel has in past days proved itself so mighty. The new gospel conspicuously fails to produce deep reverence, deep repentance, deep humility, a spirit of worship, a concern for the church. Why? We would suggest that the reason lies in its own character and content. It fails to make men God-centred in their thoughts and God-fearing in their hearts because this is not primarily what it is trying to do. One way of stating the difference between it and the old gospel is to say that it is too exclusively concerned to be "helpful" to man—to bring peace, comfort, happiness, satisfaction—and too little concerned to glorify God. The old gospel was "helpful," too—more so, indeed, than is the new—but (so to speak) incidentally, for its first concern was always to give glory to God. It was always and essentially a proclamation of Divine sovereignty in mercy and judgment, a summons to bow down and worship the mighty Lord on whom man depends for all good, both in nature and in grace. Its centre of reference was unambiguously God. But in the new gospel the centre of reference is man. This is just to say that the old gospel was religious in a way that the new gospel is not. Whereas the chief aim of the old was to teach men to worship God, the concern of the new seems limited to making them feel better. The subject of the old gospel was God and His ways with men; the subject of the new is man and the help God gives him. There is a world of difference. The whole perspective and emphasis of gospel preaching has changed.

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



By David Clarke

Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831, of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

ISBN-13: 978-1532953446

BISAC: Religion / Christianity / Baptist

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Authors Testimony

Bierton Particular Baptist Church

A Difficulty Over Articles Of Religion

Written From Experience

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The Development of Articles Of Religion

Act of Toleration 14 Additions That Are Wrong

2 London Baptist Confession 1689 1

Notes on The London Baptists Confession 1689

3 Bierton Particular Baptists Articles of Religion, 1831

Difficulties Over Articles of Religion

Notes on Bierton Particular Baptists 1831

4 The Gospel Standard Articles of Religion 1878

Observations of the Gospel Standard

Articles of religion

Letter to Mr Role's of Luton

Added Articles

My comments Article 32

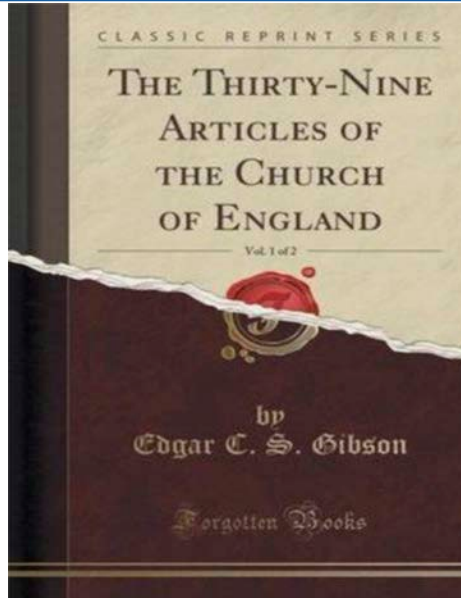
The Difficulties Of these Articles Proved

Serious Doctrinal Errors Held

Recommendation for Serious Minded

5 Bierton Particular Baptists Pakistan 2016

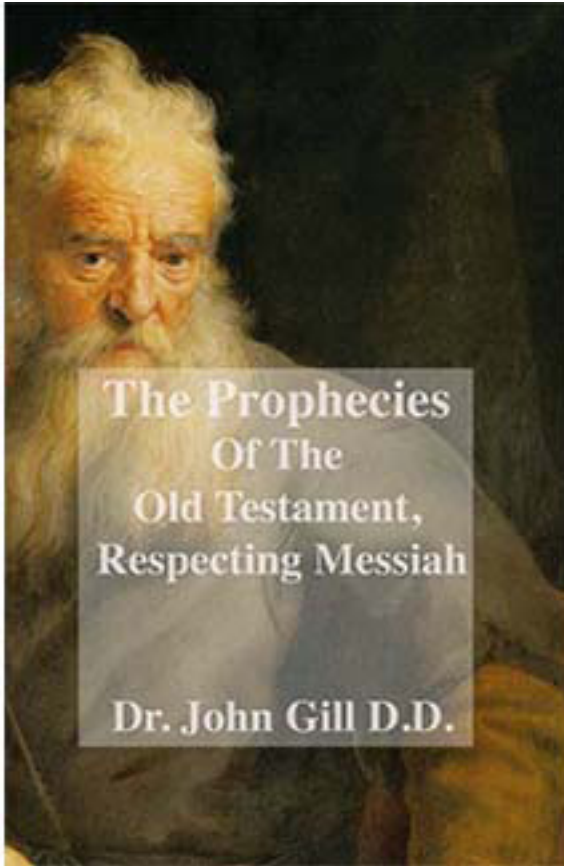
6 Appendix 60 Gospel Standard 31 Articles

THE 39 ARTICLES OF THE CHURCH OF ENGLAND

Introduction

The 39 Articles of the Church Of England are a set of doctrines outlined by that church denomination in the year 1562 and revised several times with the final revision occurring in 1571. These articles were also referred to as “The Thirty-nine Articles of Religion”. These articles were created to address various theological and doctrinal controversies that developed in Christendom during the period of time known as the English Reformation. Most of the issues addressed by the 39 Articles pertained to the differences between the Roman Catholic Church and the Church of England which King Henry the 8th formed, after he was excommunicated from the Catholic Church.

**PROPHECIES OF THE OLD TESTAMENT RESPECTING THE
MESSIAH**



CHAPTER 1 The Introduction; with a particular consideration of that first prophecy, respecting the MESSIAH, recorded in Genesis 3:15.

CHAPTER 2 Showing that the Messiah was promised to Abraham, and what advantages the nations of the world were to receive by him.

CHAPTER 3 Concerning the Time of the Messiah's Coming

CHAPTER 4 Showing the Lineage and Descent of the MESSIAH.

CHAPTER 5 Concerning the miraculous Conception and Birth of the MESSIAH.

CHAPTER 6 Concerning the place of the MESSIAH'S Birth.

CHAPTER 7 Showing the several Circumstances which were to attend or follow upon the MESSIAH'S Birth, according to the prophets; and how they were punctually fulfilled in JESUS.

CHAPTER 8 Concerning the Prophetic office of the MESSIAH; wherein is proved, that he is the prophet spoken of in Deuteronomy 8:15 also inquiry is made, who was to be his fore-runner; what was his prophetic work; and

where he was to perform his office.

CHAPTER 9 Concerning the remarkable occurrence of the MESSIAH'S riding to Jerusalem upon an ass, wherein the prophecy in Zechariah 9:9. Is particularly considered.

CHAPTER 10 Concerning the sufferings of the Messiah; wherein Psalm and Isaiah 53 are particularly considered: as also the several circumstances which were to attend these sufferings.

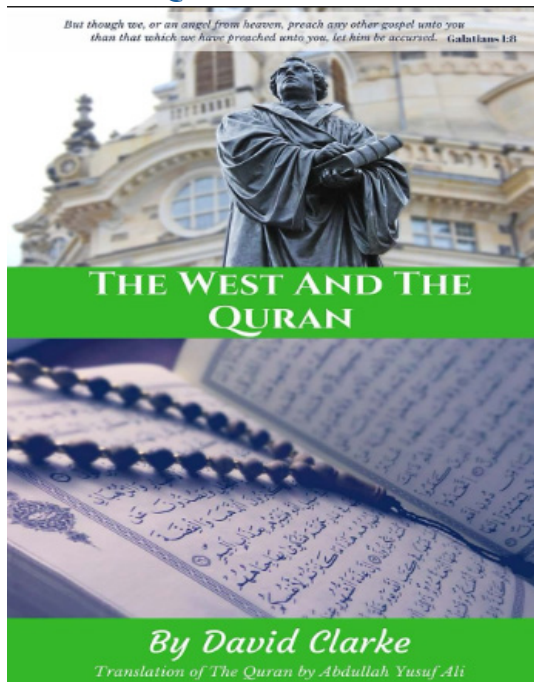
CHAPTER 11 Concerning the Resurrection of the MESSIAH from the dead.

CHAPTER 12 Concerning the Ascension of the MESSIAH to Heaven, his session at God's right hand, and second coming to judgment.

CHAPTER 13 Concerning the magnificent and august names and titles of the MESSIAH in the Old Testament Chapter.

14 Prophecies Concerning the second coming of Christ. The publisher introduces a fulfilled view of prophecy.

THE WEST AND THE QURAN



Translation of The Quran

Authored by David Clarke, Authored with Abdullah Yusuf Ali

ISBN-13: 978-1548914042 (CreateSpace-Assigned)

ISBN-10: 1548914045

BISAC: Religion / Biblical Criticism & Interpretation / General

This Publication treats the subject of the Quran and the reason for presenting this is due to a rise in Islamic terrorism which has caused great concern to many in the West. So with the current massive influx of Muslim's migrating from the various parts of the world into Europe, Great Britain and the USA, it seems reasonable to discover the roots of Islam in order to deal with the problems that have occurred. Our Politicians seem clueless on how to deal with this enemy and when they are questioned they appear to know relatively little about Muhammad and his teaching. One of our greatest Prime-ministers in Britain William Gladstone declared the Quran an "Accursed book" and once held a copy of Muhammad's Quran up in Parliament, declaring: "So long as there is this book there will be no peace in the world".

Winston Churchill was one of the greatest leaders of the 20th Century, who served as Prime Minister of the United Kingdom during World War II and again from 1951 to 1955.

As an officer of the British Army in 1897 and 1898, he fought against a Pashtun tribe in the north west frontier of British India and also at the Battle of Omdurman in Sudan. In both of those conflicts, he had eye-opening encounters with Muslims. These incidents allowed his keen powers of observation and always-fluid pen to weigh in on the subject of Islamic society.

While these words were written when he was only 25-years-old (in 1899), they serve as a prophetic warning to Western civilisation today.

"How dreadful are the curses which Mohammedanism (Islam) lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy."

Churchill apparently witnessed the same phenomenon in several places he visited. "The effects are apparent in many countries: improvident habits, slovenly systems of agriculture, sluggish methods of commerce and insecurity of property exist wherever the followers of the Prophet rule or live."

He saw the temporal and the eternal tainted by their belief system. "A degraded sensualism deprives this life of its grace and refinement, the next of its dignity and sanctity," he wrote.

The second-class status of women also grated at the young officer. "The fact that in Mohammedan law every woman must belong to some man as his absolute property, either as a child, a wife, or a concubine, must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men," he noted.

"Individual Muslims may show splendid qualities, but the influence of the

religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world.”

Well before the birth of modern Israel, its terror tactics and drive for world domination were felt. “Far from being moribund, Mohammedanism is a militant and proselytising faith. It has already spread throughout Central Africa, raising fearless warriors at every step, and were it not that Christianity is sheltered in the strong arms of science, the science against which it (Islam) has vainly struggled, the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome.”

With the influx of Muslim people from the various parts of the continent along with their culture all of which is shaped by the teachings of Muhammad in the Quran.

Some objections and Observations are as follows:

Islam means submission

Islam does not mean peace

Multiculturalism is a failure.

Islam denies the natural rights of women

An Objection Halal Meat

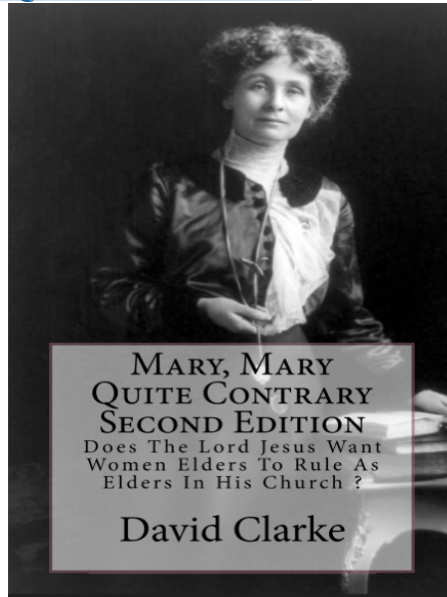
An Objection To Shari-ah Law

Objects to Female Genital Mutilation (FGM)

An objection to Jihad which seeks over throw Western culture through education, Social activity, political activation and Law.

For this reason, this publication is made available for education purposes.

With this prayer that God may grant us all wisdom as to how we may respond to the rise and threat of Islam.

MARY, MARY QUITE CONTRARY

Second Edition: Does The Lord Jesus Want Women To Rule As Elders In His Church ? ?

Authored by Mr David Clarke Cert E

ISBN-13: 978-1514206812 (CreateSpace-Assigned)

ISBN-10: 1514206811

BISAC: Religion / Christian Theology / General

When treating the subject of women elders in the church we are not dealing with the affairs of a secular society and so it has nothing to do with women's rights, equality of sex or race in the world. This matter only relates to men and women in a Christian church. It is about the rules of the house of God, which is the church of the living God and rules for those who are members of the body of Christ and members of an heavenly county.

The Suffragettes

Emmeline Pankhurst 1858 -1928) was a Suffragette and worked very hard to bring equal rights for women to vote as men. In the year of her death all women over 21 gained the right to vote. The Suffragette movement brought about many changes for the better in a secular society but not so for women seeking to follow Christian principles. One of her famous quotes was, "Trust in God She shall provide". Terms which do not reflect Christian beliefs. We know God will provide and He is not a she.

In the USA and the UK, women's political rights were brought into general political consciousness by the suffragettes and since then there have been

legal rights granted to the Lesbian, gay, bisexual and transgender groups, same sex marriages, along with the development of the feminist movement and the appointment of persons from the LGBT community to responsible positions in the Church of England. All of this has caused conflict in the Christian community due to differences beliefs of right and wrong.

This book seeks to show what the bible has to say about the role of women in the church and family. Since these rules are taught by the Apostles of Christ they are the word of God to us and we should obey. The secular world may differ and turn from the narrow path taught in scripture but we should follow the word of God, this is our wisdom.

Video Youtube Playlist Mary, Mary Quite Contrary

[CONVERTED ON LSD TRIP](#)

The Bucks Herald

Not Weekly Sales - 23,542
THURSDAY FEBRUARY 11, 1971 price 8d

Established 1832 32 pages

CONVERTED ON LSD TRIP

David Clarke who had a three-year career of undetected crime, experienced a "Christian conversion" whilst suffering from the effects of LSD, he told Aylesbury magistrates, on Tuesday. After wrestling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £1000 worth of stolen property. In court

Seeking Truth
"Religion to me was rubbish, and for assie people who could not stand on their own feet", he said.

result of taking the drug, and went on "I warn any young person who hears my testimony, "The effects of LSD are so bad, and I warn you to stay clear". While in this condition he said he, "Called on the name of Jesus" and his torment went from him.

Voice Of Christ
"Jesus Christ spoke to me as clearly as I speak here today saying, 'David, I am with you,' he said. "What you have been going through is nothing compared to what hell is like" Mr Murray, of Manor Crescent Woodover said he was habitually sceptical of sudden conversions, and preferred to put them to the test of time. The time, which had elapsed, since Clarke's profession of faith had convinced him that this young man would now be salt and light to society. "He is in truth, a new man, and had experienced what Christ called a second birth" Murray said Clarke now put himself out to be of assistance, read the bible intensely, always carried a New Testament, attended a wide circle of churches and would spend hours in discussion on spiritual things.

Difficulty
Clarke's difficulty during the months spent deciding how to make amends for his past had been the problem of accusing himself, without informing on others.

Continued inside:



David Could these boys do any real wrong ? Michael

he pleaded guilty to charges of stealing a £300 colour television set from an old peoples home, a £20 spray gun, and a hydraulic jack. He asked for 21 other charges to be taken into consideration, including stealing a builders shed, two cars, and an electric arc welder, two other TV sets, two compressors, and a road trailer. Clarke (21) of Pinmore Crescent town had been that of a man who

"Within my heart I was searching for truth, and a meaning to life". He had good prospects of getting on in life he went on but "I was not satisfied with what I had, I was greedy, selfish and boastful". Clarke had been using pep pills, and marijuana since he was 16 he told the court, but it was after taking LSD that he experienced, what he described as, "a major thing in my life". He described the "torment" he suffered, as a

By David Clarke (Author)

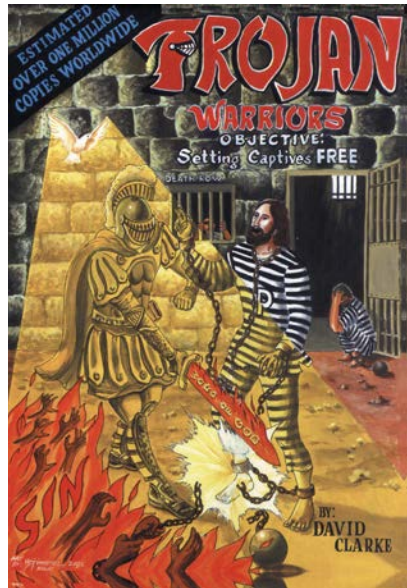
3rd Edition Paperback – 3 Jun. 2020

This third edition of, 'Converted on LSD Trip', is written to bring attention to the reality of the work of the Lord Jesus Christ, in changing the lives of David Clarke, whilst on a bad trip on LSD, on 16th January 1970, and the life of his brother Michael Clarke, some 30 years later, when a prisoner, in the Philippines, and making them evangelist workers seeking to teach the gospel of Christ to men. It is intended to use this book as a tool for evangelism in order to encourage others in the work of preaching the gospel of Christ to men. This is also intended to draw attention to the work of Jesus Christ now

in Baguio City, Philippines , by William O. Poloc a former inmate of New Bilibid Prison. It is believed and stressed that it is important to teach the traditional Christian doctrines of grace, to combat the error of modern-day Godliness, unbelief, homosexuality, feminism, Islam and of the importance of teaching the Deity of the Lord Jesus Christ, and the infallibility of the word of God

[View as a video book \(click to view\)](#)

TROJAN WARRIORS



Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clarke

List Price: \$15.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

446 pages

ISBN-13: 978-1508574989 (CreateSpace-Assigned)

ISBN-10: 1508574987

BISAC: Religion / Christian Life / General

Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 60's and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967.

They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.

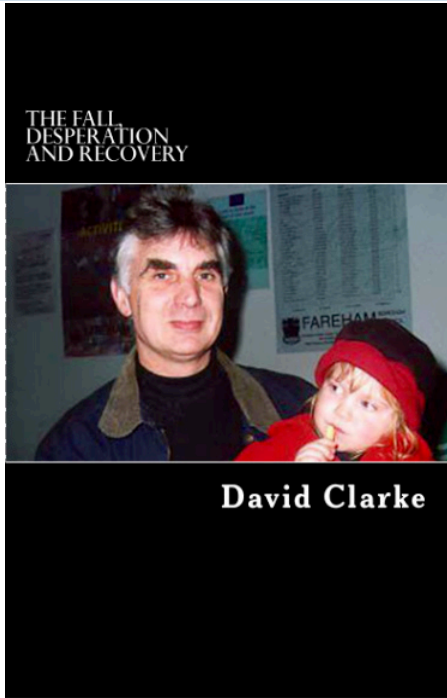
David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005.

When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, "Converted on LS Trip", and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission.

They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ .

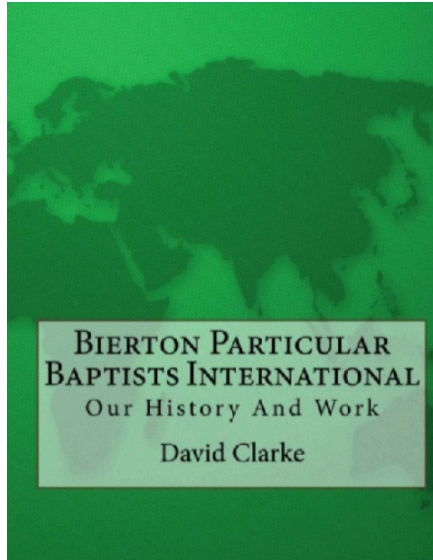
This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, "Trojan Warriors", who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

THE FALL, DESPERATION AND RECOVERY

By Mr David Clarke CertEd (Author)

David encountered great conflicts of conscience whilst at the Bierton Strict and Particular Baptists Church and seceded over matters of conscience. For two years he wondered what the future held for him and wondered about the direction that he should go. This led him to severe depression thinking that God had rejected him and then to a desperate state of mind resulting in him turning away from God and to open sin. This is the continuing story of David life as told in his book , “Converted on LSD Trip”, and relates the journey that led to his fall, the desperation, recovery and restoration to faith in Christ . He tells of the good news he received of his brother Michael and his conversion from crime to Christ, that took place 5 years into a 16 year prison sentence, in the Philippines. This was 30 years after David ‘s own conversion from crime to Christ, which was the moving factor behind publishing his book, “Converted on LSD Trip.” David believes this book will be very useful for people of all ages who wish to see the hand of God at work and in particular for those learning the Christian faith.

BIERTON PARTICULAR BAPTISTS INTERNATIONAL**Our History And Work**

Authored by David Clarke

ISBN-13: 978-1974670901 (CreateSpace-Assigned)

ISBN-10: 1974670902

BISAC: Religion / Christian Ministry / Evangelism

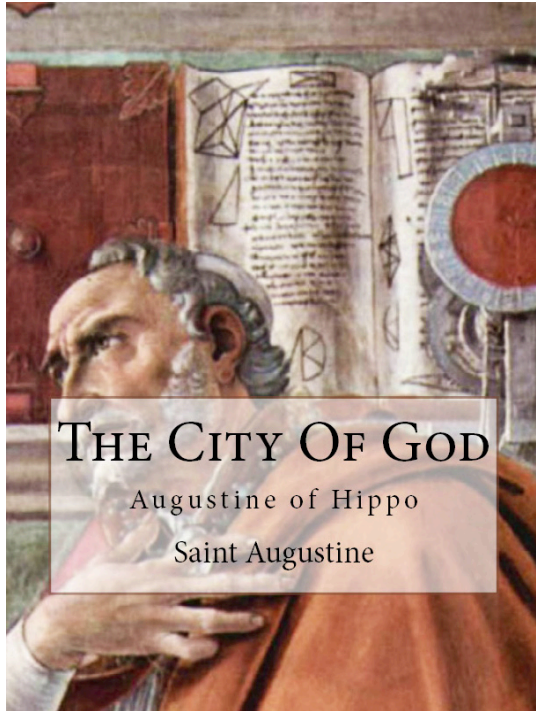
Bierton Particular Baptists were founded in England in 1831 and has now extended to Pakistan. The chapel belonging to Bierton Particular Baptists was closed for worship in December 2002 and David Clarke, the sole remaining member of the Bierton church, commissioned and appointed Anil Anwar and Anwar Shahid John as over seers, of Bierton Particular Baptist church, in Pakistan, in 2016. This book contains the articles of religion for Bierton Particular Baptists and the Bierton Particular Baptist College. Bierton Particular Baptists were a Gospel Standard listed cause 1981.

Bierton Particular Baptists Pakistan is the first in Pakistan and founded by David Clarke. Mr Clarke is the sole surviving member of Bierton Particular Baptist, founded in 1831, in England, and was a Gospel Standard Cause. This book tells of the formation of Bierton Particular Baptist Pakistan 2016 along with the formation of a Minister Bible college. David Clarke appointed minister Anil Anwar and Anwar Shahid John of Rahim Yar Khan, as overseers work and the articles of religion and doctrinal foundation are those to the Bierton Particular Baptists 1831.

In these we express our belief in the sovereignty of God in creation and redemption and hold to Calvinistic soteriology. We also encourage those

interested to investigate Covenant Eschatology, as a means of clearing up some of the many strange views held by some that teach end times theology. This magazine has been published to help Christians encourage and educate each other, in a way free from censorship. We encourage feedback and wish our readers to contribute further articles for publication. We believe the Lord Jesus Christ is the eternal son of the living God who alone is the saviour of mankind whether **Muslim Gentile or Jew**.

[THE CITY OF GOD](#)

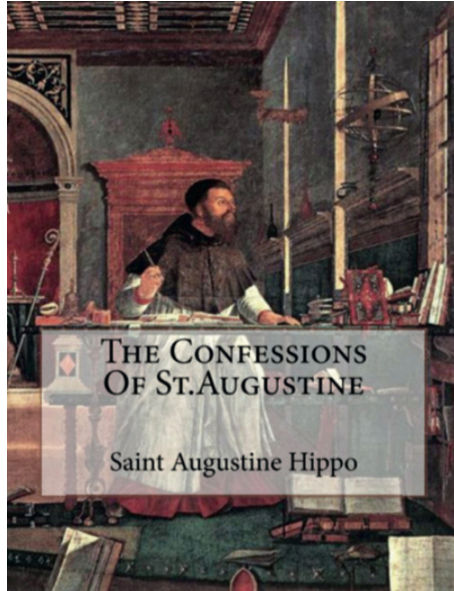


Augustin Of Hippo

The City of God, is a book of Christian philosophy written in Latin by Augustine of Hippo in the early 5th century AD. The book was in response to allegations that Christianity brought about the decline of Rome and is considered one of Augustine's most important works. The City of God is a cornerstone of Western thought, expounding on many profound questions of theology, such as the suffering of the righteous, the existence of evil, the conflict between free will and divine omniscience, and the doctrine of original sin. Augustine is recognized as a saint in the Catholic Church, the Eastern Christian Church, and the Anglican Communion and as a preeminent Doctor of the Church. Many Protestants, especially Calvinists and Lutherans, consider him to be one of the theological fathers of the Protestant Reformation due to his teachings on salvation and divine

grace. Lutherans, and Martin Luther in particular, have held Augustine in preeminence (after the Bible and St. Paul). Luther himself was a member of the Order of the Augustinian Eremites (1505–1521).

THE CONFESSIONS OF ST. AUGUSTINE

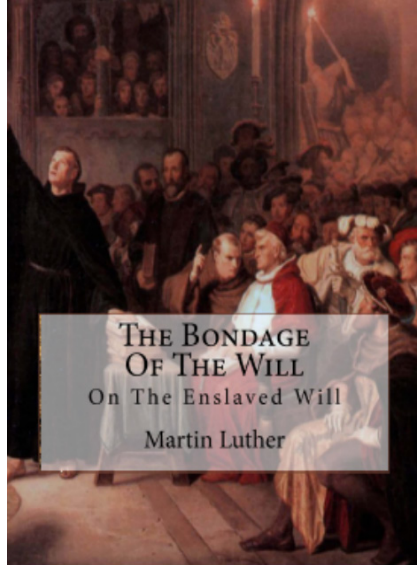


Augustine Of Hippo

This is an autobiography, a work, consisting of 13 books, by Saint Augustine of Hippo, written in Latin between AD 397 and 400. The work outlines Saint Augustine's sinful youth and his conversion to Christianity. Its original title was *Confessions in Thirteen Books*, and it was composed to be read out loud with each book being a complete unit. *Confessions* is generally considered one of Augustine's most important texts. It is widely seen as the first Western autobiography ever written, and was an influential model for Christian writers throughout the Middle Ages. Professor Henry Chadwick wrote that *Confessions* will "always rank among the great masterpieces of western literature". Written after the legalization of Christianity, *Confessions* dated from an era where martyrdom was no longer a threat to most Christians as was the case two centuries earlier. Instead, a Christian's struggles were usually internal. *Confessions* was written between AD 397–398, suggesting self-justification as a possible motivation for the work. With the words "I wish to act in truth, making my confession both in my heart before you and in this book before the many who will read it" in Book X Chapter 1 Augustine both confesses his sins and glorifies God through humility in His grace, the two meanings that define "confessions," in order to reconcile his imperfections not only to his critics but also to God.

Pelagius, a British monk, took exception to Augustines prayer “Grant what Thou commandest, and command what Thou dost desire.” Pelagius recoiled in horror at the idea that a divine gift (grace) is necessary to perform what God commands. For Pelagius and his followers responsibility always implies ability. If man has the moral responsibility to obey the law of God, he must also have the moral ability to do it. Augustine took up the cause of God clearly demonstrating the fall of man and the inability of man to do good and defended the truth of original sin.

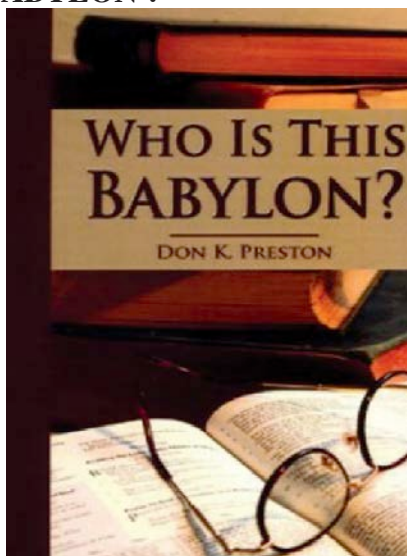
THE BONDAGE OF THE WILL



On The Enslaved Will

Authored by Martin Luther DD

This work of Martin Luther is very relevant today as so many who profess a knowledge of God in the person of the Lord Jesus Christ are unable to discern the error of so-called Free Will. So for any who find a problem with Calvinism and Arminianism it is important they grasp the issues discussed in this book. This was first published in 1525 and was Luther's reply to Desiderius Erasmus on Free Will, which had appeared in 1524 and was his first public attack on Luther. The issue raised by Erasmus was human beings, after the fall of Man are free to choose good or evil. The debate between Luther and Erasmus is one of the earliest of the Reformation over the issue of free will and predestination.

WHO IS THIS BABYLON ?

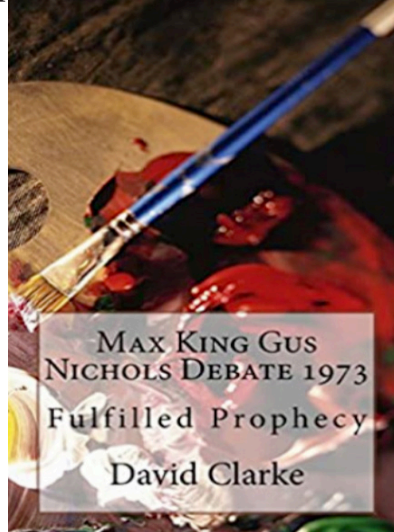
By Don K. Preston (Author)

When the first edition of this work was introduced, it was called “ground breaking” and even “definitive” by scholars and laymen alike. The logical, analytical, and most of all textual approach to understand Revelation has helped thousands to better understand this enigmatic book. Preston’s continued research has now resulted in this revised, enlarged, and vastly improved second edition. Here is a small sampling of what is added to the new version: 1.) A comparison between 1 Peter and Revelation. Everyone agrees that 1 Peter was written before A.D. 70. What is so important to realize is that Peter and John wrote to the same audiences. John predicted certain things to happen, but Peter, speaking of those identical things, said the things were present! This amounts to a very powerful argument in favor of the pre-A.D. 70 dating of the Apocalypse. 2.) The 144,000. Did you know that the 144,000 out of the 12 tribes comprise a veritable irrefutable argument that the Revelation is about the fall of Jerusalem and was written before that event? This is one of the simplest, but powerful elements in the Revelation! 3.) A comparative study between the book of Lamentations, and the Apocalypse! You may have never thought of this relationship before, seemingly, few have. Yet, I produce 21 parallels between Jeremiah’s historical lament over the fall of Jerusalem, and John’s prophetic vision of the fall of Babylon. You will not find this material anywhere else! 4.) Special material on the millennium. Without doubt, the millennium is one of the most perplexing aspects of Revelation. Many use that reference as proof for the late date, and other speculations. However, I have added a lot of material on

the millennium that proves conclusively that John was standing near the end of the millennium, and anticipating the end of the millennial period! The millennium is not the Christian Age, nor did the millennium begin in A. D. 70. The millennium ended in A.D. 70!

MAX KING GUS NICHOLS DEBATE 1973

Fulfilled Prophecy Paperback – 27 Nov. 2016



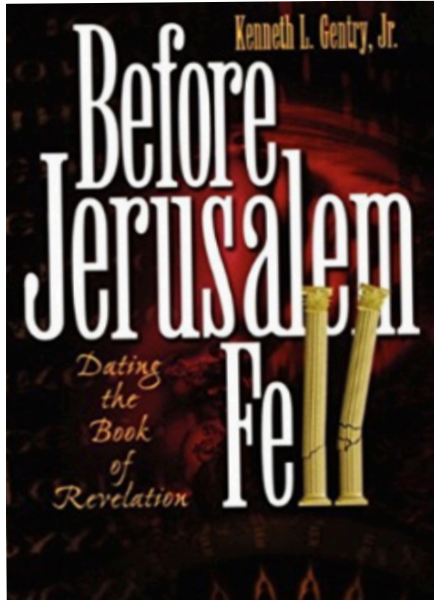
By David Clarke

The following debate was conducted on 17th to 20th July 1973 between Max R. King and Gus Nichols. This reading is by David Clarke, on 5th September 2016 and is available on our Youtube Channel as, 'Max King Gus Nichols Debate 1973'.¹ International Background To The Debate At the time of this debate, in 1973, the reader based in England, had been introduced to Dr John Gill by his Body of Doctrinal and Practical Divinity and also the Cause of God and Truth, both book he had been obtained from publishers in America. David had been converted to Christianity after a bad trip on LSD, On the 16th January, 1970, and turned his back on his criminal past, to follow Christ. He had been virtually illiterate until that time but learned to read by reading the bible and classical Christian literature. Well meaning Christian friend gave him books to read on the end of the world such as The Late Great Planet Earth and Clarence Larkin's, Dispensational Truth, all futurist views on the second coming of Christ. It was when he discovered that the Doctrines of Grace were those truths taught in the bible that he joined the Bierton Strict and Particular Baptists church, in England and soon realized the many old testament scriptures that futurist cited were made redundant by their views of eschatology. His story is told in his book Bierton Strict and Particular Baptists. It is with the advent of the Internet that he discovered

and learned a more biblical view of the last things and realized that the many and various confessions of faith among the Particular Baptists and Calvinists from 1646 to 1878 were in need of revision and correction. Please read *Difficulties Associated With Articles of Religion among Particular Baptist* by David Clarke high lighting this matter. This video/audio series is offered to assist any seeing the truths of biblical eschatology.

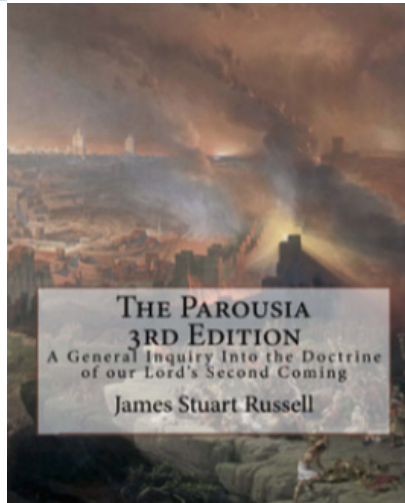
A new edition of this book is being prepared to show up the errors of the Covenantal Body View Of The Resurrection.

BEFORE JERUSALEM FELL



By Kenneth Gentry

“Before Jerusalem Fell: Dating the Book of Revelation” is a doctoral dissertation seeking to demonstrate that Revelation was written prior to the destruction of the Jewish Temple in AD 70 and that it was prophesying that event. It proves this early date for Revelation by providing both internal evidence from within Revelation and external evidence from Church history and tradition. It provides much exposition of the text of Revelation. A large part of the argument deals with the identity of the beast (666) as Nero Caesar, the first imperial persecutor of the Church.

THE PAROUSIA**James Stuart Russell**

James Stuart Russell's, 'High Praise For The Parousia', is an excellent work that looks at the New Testament teaching of the second coming of Jesus Christ, and the book of Revelation tells of those events leading up to and including his coming. Luke 23, verse 28. But Jesus turning into them said. 'Daughters of Jerusalem weep not for me, but weep for your selves and for your children. 29. For behold, the days are coming, in the which they shall say blessed are the barren and the wombs that never bare, and the paps which never gave suck. 20 Then shall they begin to say to the mountains fall on us and to the hills cover us. 30. For if they do these things in the green tree what shall be done in the dry? The book of Revelation is a prophecy that Jesus gave to the Apostle John before the Neuronic persecution in 66 .A.D. He was told to write and inform the seven churches in Asia about those things that were shortly about to come to pass in his day. It relates to those things leading up to the destruction of Jerusalem and immediately afterwards. It told of the judgment God, styled the Day of Vengeance, on the city called Babylon for her sins and breach of the first Covenant. This Babylon was the city of Jerusalem who's people and leaders had rejected the Lord Jesus Christ and turned their back on the Mosaic covenant. The day of vengeance was day when the cup of God's wrath that was poured out on her who was called Mystery Babylon, The Mother of Harlots and this was to bring an end of rule of the Mosaic Law, bringing it to its fulfillment as Jesus had said I come not to destroy the law but to furl the Law and to bring in the New Covenant order called the law of Christ. It is impossible to understand the book of Revelation if one takes for granted that the date of its writing was after the fall and destruction by Titus, in 70 A.D. Most scholars assume the

book was written about 96 A.D. 16 years after the event and so it has become impossible for them to establish a correct interpretation of the book.

Ed Stevens

FOREWORD BY EDWARD E. STEVENS

The word “Parousia” (*par-oo-see-ah*) is not a household word, but students of end time prophecy know it is a reference to the Second Coming of Christ. It comes from two Greek words (“*para*” beside, and “*ousia*” state of being) and literally means “to be beside” (present with someone). It came to be a more specific reference to important people coming for an extended (but not long-term) visit to one of their subject territories (a “visitation”). It can refer either to the initial arrival or the afterward presence. It is used in the New Testament almost exclusively of Christ’s Second Coming.

Russell examines every significant New Testament text about Christ’s return, to see when it would occur and what it would be like. Since he believed the Second Coming occurred in the first century at the destruction of Jerusalem in AD 70, his view is labeled “Preterist.”

The word “Preterist” is another prophetic term with which many are unfamiliar. According to Webster’s Unabridged Dictionary, a Preterist is “a theologian who believes the prophecies of the Apocalypse have already been fulfilled.” A Preterist is the opposite of a Futurist. Futurists teach that the three major end time events (parousia, resurrection, judgment) are still future in fulfillment, whereas Preterists teach these events have already been fulfilled. Some may wonder what difference it makes?

Everything crucial to Christianity is at risk. The Deity of Christ, the integrity of the apostles and prophets, and the inspiration of the New Testament is at stake. How so?

Jesus and the NT writers repeatedly make time- restricted predictions about His return and the other end time events. They do not merely suggest that Christ’s Parousia might occur in their lifetime, they unequivocally affirm it. Liberals, skeptics, and Jewish/Islamic critics use those “time statements” to discredit Jesus and the New Testament. Inspired men cannot make mistakes. Since Jesus and the NT writers predicted Christ’s return to occur in their lifetime, and it supposedly didn’t happen, they assume Jesus and the NT writers were mistaken.

Indeed, if we cannot trust their prophetic utterances, we cannot trust anything else they say. Christianity is totally discredited if those predictions failed to materialize exactly as they prophesied.

You might wonder what these “time texts” are? Matthew 16:27-28 is a good

example. This book deals with every one of them. They were not mistaken when they predicted Christ's return in their lifetime. It really occurred, at AD 70.

Theologians who study end time prophecy consider Russell's book a classic defense of the Preterist view. It is this book, more than any other during the past 125 years, which has moved so many toward Preterism.

Many in the Reformed faith (e.g., R. C. Sproul, Sr., David Chilton, Gary DeMar, Ken Gentry, Gary North, Jim Jordan, et al) credit Russell's book as having a significant impact on their eschatological views. R. C. Sproul, Sr. says he looks favorably at Preterism because it is the only view of prophecy which effectively counters the liberal-skeptic-critic attack. He has written much to recommend Russell's book and encourage the spread of Preterism, even though he does not go as far as Russell does. In his Foreword to the 1999 Baker Books reprint of *The Parousia* (pp. ix-x), Sproul says:

Russell's work is valuable chiefly for his analysis of the time-frame references of New Testament prophecy and his understanding of the main reference to the parousia. ...Russell's book has forced me to take the events surrounding the destruction of Jerusalem far more seriously than before, to open my eyes to the radical significance of this event in redemptive history. It vindicates the apostolic hope and prediction of our Lord's close-at hand coming in judgment.... I can never read the New Testament again the same way I read it before reading *The Parousia*.

Until this book appeared in 1878, Preterism had little systemization. This book began that process, and remains one of the most consistent and comprehensive explanations of Preterism available. The Preterist view flourished in Germany and Britain. But America, still recovering from civil war, took little notice. In global terms, its impact is still marginal, but it has seen significant growth in the past ten years, and the Internet is one of the big factors stimulating that. What the Gutenberg printing press did for the Protestant reformation, the Internet did for the Preterist reformation.

The Internet is the perfect place to publish helpful material like this. One of the first books to be posted on Preterist websites was Russell's *Parousia*. Even though the electronic version has had many readers in the short five years it has been available, it has not diminished demand for printed copies. This book is destined to remain a Preterist classic.

Russell did a remarkable job of interpretation compared to previous centuries. He pointed the way in a number of areas that we are only just now beginning to develop further. He devoted over 170 pages to the book of Revelation. One of his best statements is there. He uses the "time" statements in the first three verses of Revelation to show how crucial the date of writing

is to the interpretation of the book:

It may truly be said that the key has all the while hung by the door, plainly visible to every one who had eyes to see; yet men have tried to pick the lock, or force the door, or climb up some other way, rather than avail themselves of so simple and ready a way of admission as to use the key made and provided for them. (Parousia, p. 367)

Russell leaves no excuses for Futurism. His survey of all the “Parousia” (second coming) references is a tour de force in Preterist exegesis. This book was the first wave of what has become a whole storm of books defending the AD 70 fulfillment of end time prophecy.

Futurists and Partial Preterists for too long have hidden behind the excuse of wanting explicit “time indicators” before assigning a text to AD 70. Russell and modern Preterists have exhaustively shown that all NT end time texts have first century “audience relevance” written all over them, which functions as an implicit time indicator. The New Testament was not written to us originally. We are reading someone else’s mail. The primary task of a Bible interpreter is to discover what the original author intended to communicate to his original audience, not just to ask what it “could” mean to us today.

THREE DIFFICULT TEXTS SIMPLIFIED

There are three scriptures which most partial preterists think are yet to be fulfilled: Acts 1:11, 1 Cor. 15:20-57, and 1 Thess. 4:13-18. Russell shows that an AD 70 fulfillment is the most consistent interpretation of these texts. However, he does not deal very much with Acts 1:11. As a result, many Futurists and Partial Preterists have used this text to teach another major return of Christ still in the future. Modern Preterists have now shown that these three texts contain implicit time indicators and contextual clues which connect them inseparably to the Parousia and final consummation in AD 70. For a fuller explanation of these three texts from a Preterist perspective, see the three books written by this author (Stevens Response To Gentry, Questions 5 About The Afterlife, and Expectations Demand A Rapture).

https://www.preteristarchive.com/Hyper/2002_stevens_rapture.html

In those books, we deal especially with the typological imagery of Christ’s ascension into the cloud- filled heavenly Holy of Holies to present His own blood to make final atonement, and His “second appearance” back out of the heavenly temple to announce atonement to His anxiously waiting saints. The Acts 1:11 reference to the return of Christ is easy to apply to AD 70 when we realize it is speaking of the reverse of the visible ascent of Christ in Theophany form. His descent would follow the same Theophany pattern as His ascent, meaning that it would be visible like His departure. He ascended visibly with clouds and angels in the presence of a few disciples, and the

two angels (Acts 1:10-11) promised that He would descend visibly “in like manner” in that same Theophany pattern to only those disciples whom He wished to see it. Both the going away and the return were “cloud comings” (Theophanies) accompanied by angels. He left the same way He would return (in clouds with the angels) to appear to his anxiously waiting disciples (“How long, O Lord?” and “O, our Lord, come!”). They expected His return before all of that generation died. Some of them were promised to remain alive until His return, and that they would literally “see” it before they all died (Matt. 16:27-28 and John 21:22f).

Even some partial preterists (e.g. Kenneth Gentry in his book, *Before Jerusalem Fell*) have agreed that Rev. 1:7 (which mentions a “cloud coming” or Theophany which “every eye would see”) was fulfilled in AD 70. Since most expositors connect Rev. 1:7 with Acts 1:11, it seems reasonable to assign both Rev. 1:7 and Acts 1:11 to the visible Theophany that was seen by the Jewish people just before the war in AD 66. Notice what R. C. Sproul, Sr. said about the angelic appearances in the sky in AD 66 and its connection to Rev. 1:7 – “...theop Old Testament prophets, when speaking of a real historical visitation of God in judgment upon cities and nations, used exactly this kind of language in a metaphorical way to describe that coming of divine judgment.... As some 19th century scholars...Jonathan Edwards...B. B. Warfield and others have suggested, what Jesus is talking about here on the Mount of Olives [Matt. 24:3] ...is the end of the Jewish age. And that the coming that he’s talking about, and that he’s warning these contemporaries about over and over again... that was coming on that generation...was the judgment of God that was coming on Jerusalem and the temple in the year 70 AD.... Was Jesus visible? Did “every eye see him” [Rev. 1:7] and all of that? No. Although, one of the weirdest passages you ever read in ancient history is the paragraph that is found in Josephus [Wars, Bk 6, Ch 5, Sect. 3]. I quote it in my book [The Last Days According to Jesus, p. 124]... After talking about some remarkable, astonishing celestial events that some people had reported, he said, “Besides these a few days after that feast, on the one-and-twentieth day of the month Artemisius ...before the setting of the sun, chariots and troops of soldiers in their armor were seen running about among the clouds....” ...The overwhelming testimony of the contemporaries (and he was there as an eyewitness) was that people did see something in the clouds. And what is it they saw? They saw chariots. Is that the first time the chariot throne of God is seen in the clouds over Palestine? What took Elijah to heaven? What were the whirling merkabahs [chariots] Ezekiel beheld? Was not the basic symbol in the Old Testament of the movable judgment throne of God, his chariots of fire? And here we have the testimony of many,

many people saying they saw these chariots running about the clouds right before the end of Jerusalem. ...It lends credence to the further application of Jesus' predictions of what would come in this judgment of the nation of Israel and of the city of Jerusalem..." [R. C. Sproul, Sr. "Last Days Madness" speech, 1999 Ligonier Ministries National Conference in Orlando. Bracketed material inserted by the author of this Foreword.]

Eusebius (Ecclesiastical History, Bk 3, Ch 8, Section 5) quotes this same material from Josephus, and Tacitus (Histories, Book 5, "About The Jews") alludes to the same events. Sproul's comments stimulate several thoughts. If Rev. 1:7 was fulfilled by the appearance of angels and chariots in the sky at AD 66, and if Acts 1:11 is speaking of the same judgment coming (or cloud coming, Theophany) of Christ, then what text teaches a still future visible coming of Christ? If the angelic armies literally seen in the clouds at AD 66 were the fulfillment of "every eye shall see Him" (Rev. 1:7) as Sproul has allowed as a possibility, then it was also the fulfillment of Acts 1:11! In Matt 16:27-28, which R. C. Sproul, Sr. affirms is AD 70, it states that some of those disciples would not taste death until they saw Christ return. It therefore seems logical that the visible coming of Christ at AD 66-70 which is mentioned in Matt. 16:27-28 must be the same coming dealt with in both Rev. 1:7 and Acts 1:11.

The commander of the angelic hosts (Christ) was present with His angelic armies on that occasion (AD 66), just like Rev. 19:11-21 pictures for us. This was the visible return of Christ with His angels to judge His enemies and reward His saints, as both Rev. 1:7 and Acts 1:11 had predicted. Matt. 24:29-31 and Luke 21:25-28 also indicated there would be visible "signs" accompanying the return of Christ with His angels to raise the dead out of Hades, perform the judgment, and reward His faithful saints. This fulfills the "in like manner" terms of the Acts 1:11 text. Both Rev. 1:7 and Acts 1:11 fit the Matt. 16:27-28 "visibility" pattern.

It is also clear from the similarities between 1 Cor. 15 and 1 Thess. 4 that these two "parousia" texts are speaking of the same AD 70 return of Christ. Since both texts state that the resurrection will occur in connection with the "parousia" (1 Cor. 15:23; 1 Thess. 4:15-17), and since the NT does not distinguish between two different parousia's separated by thousands of years, and since this parousia is said to occur in the lifetime of some who would "live and remain" until it occurred (1 Cor. 15:51; 1 Thess. 4:15), then it is clear that these two texts were fulfilled in AD 70. This forces some adjustment in our concepts about the nature of fulfillment once we get the time of fulfillment straightened out. All three of these difficult second coming texts have been explained from a consistent AD 70 fulfillment. This leaves partial preterists

nowhere to hide. We can thank Russell for pointing the way toward this approach to these three texts.

A LITERAL RAPTURE

Another area in which Russell greatly served the interests of future generations was the rapture. Four other scholars within a generation of Russell also taught the idea of a literal rapture in AD 70 (Milton S. Terry, E. Hampden-Cook, Richard Weymouth, and William S. Urmy). There are minor differences in the way each of these men described it, but all agreed there was a removal of some true Christians in connection with the return of Christ in AD 70. Modern advocates of a literal AD 70 rapture (such as Garrett Brown, Walt Hibbard, Arthur Melanson, Ian Harding, Ed Stevens, and others) go further to assert that all true Christians (and nothing but true Christians) alive at the time of the destruction of Jerusalem were “snatched away” to be with Christ in the spiritual realm. Russell suggested that only some Christians were caught up – a “partial rapture” with the sleepers or unwatchful Christians left on earth. But it seems from Jesus’ sharp criticism of that group in Matthew 25 (and in the book of Revelation) that the sleepers or unwatchful were not true Christians. The tribulation and apostasy eliminated the insincere. By the time of the rapture the only watchful, awake, and “worthy ones” were the true Christians. There would have been few (if any) pretenders and “mere professing Christians.” So in either view, the group of saints actually raptured is basically the same, whether we see it as only the watchful Christians, or as true Christians only.

The arguments we all use to establish the necessity of a literal rapture in AD 70 are exactly the same. The strongest arguments are the Biblical “expectation statements.” Scripture alone is our standard, not scripture plus history, tradition or anything else. The only authoritative material that we can use to make any final decisions about what did or did not occur in AD 70 is the Bible. If it says the Parousia was going to occur in AD 70, that should be enough. We shouldn’t have to be convinced by history or any external arguments. If the text of scripture says something is going to occur within a certain time frame, then we are bound to believe it, regardless of whether we can find external historical or traditional support for it, and regardless of whether our credulity is stretched to the breaking point. The same thing happened in the field of archaeology in regard to the Hittites and Darius the Mede. The Bible was the only evidence we had for the existence of these people for a long time, yet that did not make advocates of sola scriptura doubt the veracity of the Bible. So for sincere believers, the question boils down to this: What did the NT writers believe, teach, and expect to see, hear, and experience at the Parousia? Did they expect to experience the Parousia in any conscious way?

Did they expect to “know” it had occurred afterwards? Or did they expect it to happen totally in the invisible realm without being consciously aware of it in any way? It is these Biblical “expectation statements” that also need to be examined, not just the “time statements.”

We Preterists have pressed Futurists with the “time statements,” and rightly so, because they are “sola scriptura” arguments. They are Biblical statements that need to be dealt with. So are the “expectation statements.” What the “time statements” do for Preterism in general, the “expectation statements” do for the rapture view in particular. The time statements nail down the “time” of the parousia and its related events, while the expectation statements reveal the content and “nature” of those events in the experience of the Church.

Just because the Parousia may not have been validated historically in the way some might have preferred, it never stopped us from seeing it as a fulfilled “fact.” The “time statements” forced us to believe that it must have occurred, regardless of a lack of historical confirmation. Even if we are unable to find external historical proof for a literal rapture in AD 70, it does not invalidate the Bible’s affirmation of it. Our concern is simply, “What does Scripture actually teach?”

Rapture advocates have been accused of teaching a rapture based only on external historical “arguments from silence.” Not so! Scripture is the driving force. The expectation statements are Biblical arguments, just like the time statements. The time statements help establish the time of fulfillment, while the expectation statements help determine the nature of fulfillment. As you study the following list of Biblical passages, find the answers to these two questions: (1) What does Jesus say is actually going to be seen and experienced by His saints at the Parousia? (2) What do the NT writers and pre-70 Christians indicate that they were expecting to actually see and experience at the Parousia? (Matt. 16:27-28; 19:28; 24:31; John 14:2-3; 1 Cor. 15:51-54; 2 Cor. 5:1-4; Phil. 3:20-21; 1 Thess. 4:15-17; 2 Thess. 1:6- 10; 2:1; and 1 Jn. 3:2). These texts show clearly what the first century Church expected to experience at the Parousia.

Paul said that when Christ would come to cast His enemies “away from His presence” and gather His saints (2 Thess. 1:6–2:1), that the saints would “marvel at Him” in His presence and in the presence of all who have believed, and Christ would be glorified by their collective presence with Him “on that day.” That doesn’t sound like a very silent occasion to me. Did they fail to “recognize the time of His visitation” and remain silent (as if it had not occurred). They should have been celebrating and proclaiming the fulfillment of His Parousia (if they were still around). There is a strange silence here, at the very time when we would have expected anything but

silence, when they said they would be marveling at Christ in His presence. Their silence does not match their expectations, unless they were doing those things in the heavenly realm (no longer on the earthly scene).

If all living Christians remained on earth after AD 70, why didn't some of those who saw these incredible events in AD 70 say something about it? Why the silence, if they were still around? Russell and the other four scholars mentioned above proposed the literal rapture to explain that silence. Silence is not a significant argument all by itself. But as Sherlock Holmes would agree in the case of the dog that didn't bark when a supposed outsider broke in, sometimes silence is significant, especially when the circumstances would force us to expect otherwise. Expectations demand our attention even in the case of silence, if the Bible clearly teaches us to expect something other than silence. And it does.

For more in depth studies of the rapture at the parousia in AD 66-70, see this author's book entitled, *Expectations Demand A Rapture*, and the excellent series of articles written by Ian Harding.

THE MILLENNIUM

Russell was uncomfortable with any view of the Millennium which ended at AD 70 (p. 514). He considered such a short duration of the millennium (40 years or less) to be "so violent and unnatural that we cannot hesitate to reject it" (p. 514). He suggested the millennium only began at AD 70 with a limited "first" resurrection and judgment (of the righteous only), and is still ongoing in history and moving toward a yet future final resurrection and judgment of the rest of the dead (the wicked only – p. 518). It seemed to him that the Millennium was "introduced parenthetically" as an exception to the AD 70 time limits of the rest of the book (p. 514).

He noted that some people (such as myself) consider the idea of a Millennium after AD 70 as challenging the imminent time indicators throughout the book of Revelation. We would prefer a 40-year millennium (AD 30-70) which stays within those time limits.

Russell places a flashback to AD 70 at the end of the Millennium (Rev. 20:10), so that the white throne judgment in Rev. 20:11ff takes place in AD 70. Preterists who take the 40-year approach cannot disallow his flashback, since we insert one at the beginning of the millennium.

Russell's millennium interpretation deserves careful consideration. He acknowledged his understanding of it might not be perfect, and held out the hope that succeeding generations "will soon correct what is proved to be erroneous, and confirm what is shown to be right." (p. 535)

In conclusion, I have to repeat how impressed I am with Russell's exegetical work here. Many thousands of Bible students all over the world have been,

and will continue to be, blessed by this book. We send this reprint forth with strong encouragement to seriously and objectively consider everything he has to say, and to “search the Scriptures daily to see whether these things are so.” (Acts 17:11)

Edward E. Stevens

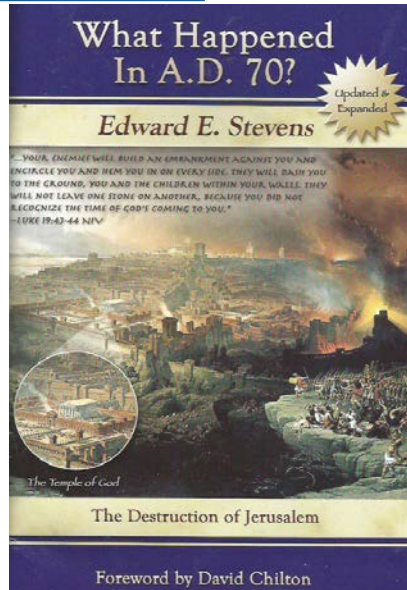
Bradford, Pennsylvania July, 2003.

Don Preston

A reformation – indeed – a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This “new” movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled. The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the “final” conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ’s coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions. This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell’s work in the footnotes of the commentaries. Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these “skeptical” authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions. This is where Russell’s work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as

the preterist movement. Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority. Russell not only fully established the undeniable reality of the first century imminence of “the end,” he powerfully and carefully shares with the reader that “the end” that Jesus and the N.T. Writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age. Russell’s work is a stunning rejection – and corrective -- of what the “Orthodox” historical “Creedal” church has and continues to affirm. The reader may well find themselves wondering how the “divines” missed it so badly! Further, the reader will discover that Russell’s main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

Don K. Preston.

WHAT HAPPENED IN A.D. 70

Edward E. Stevens

This book introduces a view of Bible prophecy which many have found extremely helpful in their Bible study. It explains the end time riddles which have always bothered students of Bible prophecy. It is a *consistent view* which makes the book of Revelation much easier to understand. It establishes when the New Testament canon of scripture was completed, demolishes the liberal attack on the inspiration of the New Testament, and is more *conservative* on most other issues than traditional views. And there is *no compromise* of any essential Biblical doctrine of the Christian faith.

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written (*audience relevance*). Two thousand years from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of “American English” to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant, what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture, history, politics and economics. The same applies to Bible study. If we are really going to understand what all the “donkeys and elephants” (beasts, harlots, dragons, etc.) Symbolize in the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First Century. Of course, the truths essential for salvation are couched in simple language that everyone can grasp. But there are numerous scriptures

in the Bible which are “hard to understand” (cf. 2 Pet 3:16), and Bible prophecy is one of those things which must be approached with much more focus on the original historical art cultural context (audience relevance)

One of the main purposes of this book is to provide a closer look at the historical framework behind the New Testament. Many have found it helpful to lay aside (at least temporarily) the legion of speculative opinions about the book of Revelation, and look at a more historical alternative, which is that *the book of Revelation was written to the first century church and had primary relevance to them*. It warned of events that were about to happen in their lifetime, and prepared them for the tribulation and other events associated with the End of the Jewish Age.

Atheists, skeptics, Jew, Muslims, and liberal critics of the bible use the supposed failure of those end times events to occur in the First Century to undermine the integrity of Christs and the inspired NT writings.

Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic way that they were expecting, even though Jesus told them that His Kingdom was not of this world, and that it would be within them instead. Yet it seems that many futurists today are expecting that same kind of materialistic and nationalistic kingdom to arrive at a future return of Christ. Are they making the same mistake about the Second Coming that the Jews made about His first coming? Jesus repeatedly said His Kingdom is “not of this world” and that it would “not come with observation.” It is a spiritual entity, and it has arrived. We live in it. Both futurist Christians and non-Christian Jews need to realize this.

Christians are finally beginning to seek alternatives to the fatally flawed *futurist* interpretation. This book introduces the Preterist view.

“Preterist” simply means past in fulfillment. It means that Christ has already fulfilled His promise to return and consummate redemption in Himself and His ongoing spiritual kingdom (the church). We should be like the noble-minded Bereans and “search the scriptures daily to see whether these things are true” You might want to have your Bible open alongside as you read.

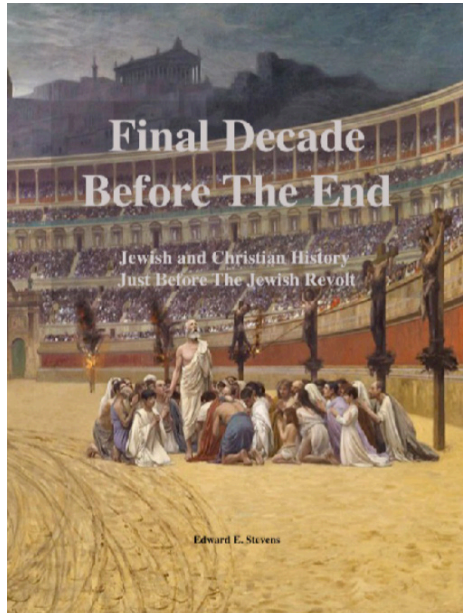
Edward E. Stevens

INTERNATIONAL PRETERIST ASSOCIATION

<https://www.preterist.org/>

Bradford, Pennsylvania

April 17, 2010

FINAL DECADE BEFORE THE END

Edward E. Stevens

Ever since the booklet, **What Happened In AD 70?** Was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

Then in 2002, after I began to promote J. S. Russell's view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, *First Century Events in Chronological Order*. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They form an important backdrop behind the Christian events, and show how all

the predictions made by Jesus were literally fulfilled. Every High Priest and Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to “teach these things to faithful men who would be able to teach others also” (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul’s other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the end time prophecies that we document here.

After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD 54. It was during this final dozen years (from AD 54 until AD 66) when the birth pangs and signs of the end started increasing in both intensity and frequency, along with a quickening pace of NT books being written. We show how 19 of our 27 NT books (70 percent) were written during those last five years just before the Neronic persecution (AD 60-64). The Great Commission was finished, and the rest of the end time events predicted in the Olivet Discourse were fulfilled during that time of “tribulation” upon the church and the “days of vengeance” upon the unbelieving Jews (Luke 21:22).

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